

Celebration marks centennial of Bible in Mexico



"PRECIOUS TREASURE, THOU ART MINE." Evangelical Christians from Mexico's Gulf Coast recently gathered to celebrate the 100th Anniversary of the Bible's introduction into Mexico. Rev. Juan Boonstra, Spanish language minister of The Back to God Hour, delivered the sermon.

TAMPICO, MEXICO — Rev. Juan Boonstra, of The Back to God Hour, recently preached at a historic gathering of evangelical Christians on Mexico's Gulf Coast.

The occasion was the 100th anniversary of the Bible's introduction into Mexico. Representatives of evangelical churches in Tampico and Ciudad Madero attended the special celebration, which took place in the 99-year-old Associated Presbyterian and Reformed Church, the oldest protestant church in the country.

An overflow crowd representing nine denominations and organizations packed into the old building for the evening service. Rev. Boonstra's voice, broadcast locally in Tampico for years, was familiar to many of those in attendance, although it was the first time his name was used. Like several other Back to God Hour ministers, he does not identify himself on his programs.

Rev. Boonstra's sermon focused on the benefits of the Reformation. It was the second time in the church's history that a preacher from outside the Associated Presbyterian and Reformed denomination had filled the church's pulpit.

The meeting was the climax of a 60-day campaign sponsored by the

Associated Presbyterian and Reformed Church. Back to God Hour Spanish language radio programs and spots were aired 10 times every day throughout the period, and Rev. Boonstra spoke for seven consecutive nights at the end.

Mr. Jack Roeda, a Christian Reformed missionary based in McAllen, Texas, served as liaison between the Tampico church and Rev. Boonstra. Mail response was heavy.

"The Tampico area produced the highest concentration of mail we have ever received from a city this size during a 60-day period," Rev. Boonstra commented. "It is reasonable to assume that for many of the listeners the campaign was the first introduction to the Word of God, as seen from the perspective of the Reformation."

Rev. Boonstra also noted that Back to God Hour programs differ sharply to most other religious broadcasts in Mexico. "Many of the other broadcasts degenerate into emotionalism and persistent pleas for money," he said. "Our programs often attract attention simply because they are carefully written and produced, and we don't ask for money, or even use my name on the air. The people who respond tend to be sincere and thoughtful. Many of them are serious-

ly searching for a true understanding of Christianity."

In February, the Spanish language department will embark on a second media campaign — scheduled for Tegucigalpa, the capital city of Honduras. Called Reforma '79 the Tegucigalpa campaign will be more intense than the Tampico radio outreach.

Working hand in hand, Christian Reformed missionaries in Honduras and the Spanish language department will use television spots, posters, fliers, brochures, a sound truck, church bulletin announcements, radio programs, and radio spots. Our Christian Reformed missionaries hope to develop fruitful contacts among those responding to the media.

"The Tampico and Tegucigalpa campaigns literally dropped into our laps," Rev. Boonstra recently stated. "Since we could become involved in them without taking any energy from our traditional radio ministry, we felt led to do so."

We learned much from the Tampico experience, and we're looking forward to Reforma '79 in Tegucigalpa. There are millions of people in Latin America who desperately need to meet the living Christ. We pray that the mass media can be a tool to reach them."

FOCUS

Missionary support

The Board of World Missions gratefully acknowledges the participation of these churches in the support of the following missionaries: Cottage Grove, South Holland, Illinois — Rev. and Mrs. Arnold Kress; Owen Sound, Ontario — Drs. Fred and Hazel Veenstra; First, Kalamazoo, Michigan — Mr. and Mrs. Case Van Wyk; Devington, Indianapolis, Indiana — Rev. and Mrs. William Renkema; Shawnee Park, Grand Rapids, Michigan — Mr. and Mrs. Vicente Apostol.

Nigerian independence

October 1 was Independence Day in Nigeria. The military government announced approval of a new constitution for transfer to civilian rule by October 1, 1979. Political parties are now forming, being registered and beginning election campaigns.

According to Literacy and Evangelism, Inc., the Gospel has been translated into the languages used by 98% of the world's people. However, little more than one-half the world's people actually do read the Good News at any time because the materials are not available or because they are illiterate.

Location for three additional ordained missionaries have been selected in Grand Bassa County, Liberia. The Rev. Donald Slager family expect to arrive on the field in early January. Two other ordained missionaries are being sought. They will be involved in strategic ministries of evangelism and theological training of national church leaders.

If school is closed

ESSEX, Ont. (CCP) — When the schools close for teacher's Professional Development days here, parents just send their children to church.

Essex United Church has found that opening its doors to community children on "PD" days has been a boost to its youth organizations as well as a boon to bored children and working parents.

Two "Fun and Fellowship Days" were held in the last school year, with the second one attracting 80 youngsters. This year, the church hopes to continue the program with even more children.

Messengers, Explorers, CGIT and Tyros groups all meet at the church which has enough space for each group to have its own room. The church also has a gymnasium stage and large assembly room.

Program organizer Evelyn Taggart sees the events as "a way of making good use of church facilities for the benefit of the community." She finds she has less trouble obtaining leaders for a program that meets for a day once a month or so than for a weekly evening program.

inside

Dateline	2
Church page	4
Pastoral Counseling	6
Business Directory	8
Politics	10
Dutch	12
Classified	15
Events	18
Books	18

Next week

Christmas Issue

Viewpoint

Within denominational boundaries

Denominationalism may very well become the downfall of Protestantism. Down through the centuries since Christ's initial command to "go out into the world and teach the Good News", the church has become divided to the point where it now consists of a host of Christian crumbs which profess oneness in the Bread of Life.

Church history has shown that there has been a long list of divisions within Christ's church over the past two thousand years since the apostles ministered to both Jew and Gentile. Their ministry seemed relatively straightforward. They conveyed what their Teacher taught. They were fortunately not concerned with denominationalism in their days.

And then scholars got hold of the Bible and started analysing it, attempting to place much which was written into historical perspective. There is no precise date when those scholars began to dabble in the historicity of the Bible. They were there all along and even gave Jesus a difficult time in His ministry.

As a result of Biblical scholarship, for better or for worse, we are today faced with a host of denominations, faiths and creeds. Each professes its belief in the Bible, many of them share the same credal standards, yet they are so different.

The Reformed denominations in North America, to narrow the field to our constituency, have, in many instances, become doctrinal introverts. Each denomination has its own leaders-cum-scholars who constantly review doctrinal standards and credal applications. That work, I suppose, is necessary. Each denomination has chosen to become engaged in some

sort of internal struggle, all for the sake of the "purity of the Word". We can all list off those themes which have occupied our lives for the past generation: the legalistic questions of smoking, alcohol, dancing, card-playing, Sunday activities; the questions of Biblical inerrancy, women's suffrage (voting rights and, more recently, holding office).

Each denomination struggles with seemingly weighty problems and has become concerned about its own spiritual welfare. Within each denomination there are those who profess to be liberals and conservatives, both of them being firm in the belief that they are right.

Within several denominations there are rumblings of further divisions within their ranks to the point where further denominational splits seem inevitable. It is indeed disturbing when denominationalism breeds division and disunity.

We tend to thrive in our differences, being sure to point them out whenever discussions of denominational unity surface. We tend to discount that which supposedly binds us together — our faith in Christ as revealed in the Bible.

We boldly confess: "We are not divided, all one body we, one in hope and doctrine, one in charity." Yet, we are divided, we do not seem to be of the same body, we differ in doctrinal interpretations and we oftentimes lack charity.

Christ does not know the liberal or the conservative. He knows no denominational boundaries. "Love Me and keep My commandments." That is all He asks.

Keith Knight

Garages charge for air

If you have gone to the local service station lately to fill up your gas tank and to put some air in the car's tires, it is very well possible that you ended up paying for both services.

Inflation has been built in to gasoline-buying for years. We all know that gasoline prices continue to climb and we expect periodic increases. But now, service stations which had those little air boxes attached to the outsides of their buildings are starting to put coin slots in them. You might have to deposit a nickel or a dime for two minutes' worth of air, hopefully sufficient to inflate your tire.

A number of independent garages — throughout Ontario, at least, have started to charge for air, after discovering that they can no longer afford to provide the historically free service. After all, air is free! Those coin-operated air pumps are probably designed to pay for itself, including the cost of the long rubber hose, the compressor inside and the electricity to keep the compressor going.

If the venture catches on, you might even find self-serve air stations along freeways and perhaps in shopping plazas where you pull in, deposit your coins, in exchange for a blast of compressed air.

The entire venture, of course, seems entirely silly. It comes under the realm of "is nothing free anymore?" Surely, service stations build in certain overhead costs in their price for gasoline or mechanical labor and that should also include certain incidentals as the price of that air hose, the compressor, and the broom which is standing in the

corner.

To illustrate how silly the entire venture really is, the topic came up for discussion in the Ontario Legislature. A member of parliament asked Minister of Transportation and Communications, James Snow if he could investigate those things, expressing a concern that, if you had to pay for air, it might result in poor tire care. Mr. Snow said he doubted that the machines would be a success anyway. "I wouldn't want to invest in one of them", he said.

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DATELINE: THE WORLD

by Rev. Johan D. Tangelder

Muslim population is reachable with the Word.

"The hour is ripe. The situation, despite long neglect and almost universal apathy in many Christian circles, so far from being discouraging, is full of hope and pregnant with unprecedented opportunities." (S. Zwemer, 1867-1952).

The world has yet to see what would happen if an all-out effort would be made to bring the Gospel of Jesus Christ to the world's 700 million Muslims. So far the efforts have been feeble. Apart from a few isolated individuals, the Church did little to bring the Gospel to the Muslims until the modern era of Christian missions. Even today, Protestants only employ two per cent of all its missionary receptive areas and leave the hard places virtually untouched.

One of the great pioneer missionaries to the Islam world and co-founder of the Arab Mission was Samuel Zwemer, born in Michigan of a Dutch Reformed immigrant family. In 1911, he started the Moslem (now Muslim) World and edited it for 40 years. He worked for years in the world's most difficult mission field — the Arab Peninsula.

A mission leader was asked why more mission societies were not at work in Arabia; he replied, "I don't

believe God has given enough divine stubbornness to anyone except Dutchmen to stay on and work in Arabia."

Zwemer was a man of great talents. He was an able speaker and leader. His greatest gift was his writing skill. Zwemer considered literature production and distribution of key importance in missionary outreach. He always looked upon "the book room and Bible depot" as the dynamo of the mission station.

In previous articles I mentioned the upsurge of Islam in so many parts of the world, and the financial backing given to Islam missionaries by oil rich Arab nations. This current spread of Islam is alarming. However, there is also other news to report. Don McCurry, coordinator for the North American Conference on Islam sponsored by the Lausanne Congress World Evangelism Continuing Committee (October 1978), has made this significant observation: "There are times when the tide is coming in and we need to be in a position to take advantage of it. Let us not fear the paradoxes of a resurgent Islam, an open door to responsive hearts and a quickening of the Holy Spirit in His Body. The enemy of souls is fighting to hold on to his people. We must pray and work with renewed vigor."

There are many indications that Muslims are softening and becoming more open for the Gospel. The response of Muslims has never been so great as today. Rev. Raymond Joyce, Director of the Fellowship of Faith for Muslims, reports about a letter received from Pakistan. This letter says in part, "We praise God for the continual openness of Muslims despite the resurgence of Islam and the politics of Islamic governments ... God has given the Church an open door to Muslims as perhaps never in the history of modern missions." Asian Report says about Indonesia, "Between 1965 and 1968, 400,000 people applied for church membership, as preferable to Islam — a movement that is still very much a part of Indonesian life."

The Southern Baptist Convention in the U.S., through their Inter-Faith and Ethnic Ministries, is the most active of any denomination in ministering to the Muslims. For several years, the International Students Inc. has given priority to Muslim outreach. We can't claim to have seen a large number of Muslims come to Christ," writes Dr. R. Max Kerchaw, "Perhaps the high point of our ministry was in 1975 when 35 converted Muslims met at our headquarters in Colorado Springs,

Colorado; perhaps the largest gathering of converted Muslims to meet together in North America."

Several of the so-called faith missions, such as Sudan Interior Mission and the North Africa Mission, are working among the Muslims in the U.S. The work of the Fellowship of Faith for Muslims, 205 Yonge St., Toronto, Ontario, has become well known. This group edits a monthly bulletin of news and prayer requests relating to the Muslim world.

Our own denominational Back to God Hour's daily international broadcast Saatu'l Islah (The Hour of Reformation) is a much appreciated and effective means of reaching the Arab world. Radio programs have proven to be an excellent way to getting around the nearly insurmountable difficulties placed in the way of the conventional mission approach to the Arab world.

The odds are against the Church in the Muslim world — except that God is still God. Winning the Muslim world for Christ is no more impossible than creation itself. The seeking of God in prayer in these days of mission opportunity is the key to the effective ministry among the Muslims. "Not by might, not by power, but by my Spirit saith the Lord of hosts." (Zech. 4:6).

LETTERS

Paid organists: for better or worse

Dear Sir:

With interest and a sense of constrained glee, I read Mr. Verduin's article on organists. Well written, I thought, and much to the point. I think that many organists have read his article with contentment.

I have played in many Canadian and American churches, and in all of them I was paid a fair stipend, representing the size of the church, the number of choirs to be conducted, and the number of services to be played. To give our readers some idea of salaries paid to organists in our Canadian churches, I could mention that my lowest salary (1955) was \$1500, and my highest salary \$4500. Services rendered to these churches always entailed the conducting of one or more choirs. In our Reformed churches choirs are, by nature of our tradition and theological feelings, usually separated from the work of our organists. If one of our organists should be the director of the "church" choir he is usually paid by that particular choral association. His total stipend in most cases would not be over \$700 per year.

I would like to make clear from the beginning that I am totally in favour of giving our organists a stipend, but that such a salary should not include payment for leading the church choir which would regularly perform during worship services.

I am still of the opinion that in many churches the church choir has not improved congregational singing, but rather, deteriorated it. In none of the churches I have played in, the singing of the congre-

gation was as powerful as in my own Christian Reformed Church.

We should always be singing people, not listening people. From an historical point of view, church choirs can be defended very well. The R.C. church has had them for centuries, so do the Lutheran churches. In the English tradition a worship service without the chancel choir would be unthinkable. The Netherlands Reformed Church has its cantory, the Salvation Army has added the Salvation Army Band, and so you could go on. Our American Christian Reformed Churches are more and more following the trend of the times. So, looking at history, and at the church world surrounding us, it seems to me that church choirs couldn't be all that bad.

My reasoning for not having church choirs perform in our churches is more or less of a practical nature: that what is done by choirs can be done by the whole congregation, namely, jubilant praise to God, who through His son Jesus Christ, gives us such grace, that we cannot but sing.

Now, back to the organist dilemma. I would like to make clear that some organists should be paid a full stipend, others a smaller stipend, and still others nothing at all. May I give a few examples, Mr. Editor?

Here is Hank. Age 6. Teacher says he is musical.

Here is Hank at the age of 23. Full-fledged organist, holder of an A.R.C.T. diploma. What has happened during these 17 years?

Dad bought a piano - \$200

(an old rickety-rackety one); piano lessons for 6 years, 6 x 40 weeks x \$5.00 = \$1200 (now Hank has his grade 8 piano diploma); Dad buys an organ - full pedal - \$3,000 (you can also buy them for \$10,000); organ lessons - conservatory - 5 x 40 weeks x \$10.00 = \$2000; theory and harmony lessons - \$1000. Total \$7200.

In the meantime Hank has a day time job. His evening hours are filled with practising and more practising. His friends make quite a bit in overtime. Hank cannot. So it is only reasonable that his evening hours (while he is studying) have monetary value. He practises 20 hours a week. Also on Sunday, so these hours do not count of course. So let us say 16 hours at \$4.00 per hour. Over 5 years the total amounts to \$12,800.

Hank's music education has cost him \$20,000 in acquiring music instruments, lessons, and lost manhours. That's what it costs to attend Calvin College and a good part of Seminary. One would say that even in Canadian churches, organists are grossly underpaid. However, here we must interject. While ministers in larger churches have their hands more than full, that is not the case with the organist. Organist, is a part time position which requires a full education. The organist has to supplement his income with giving lessons, leading choirs, or giving music lessons.

Now, your church is in need of an organist. Hank is available. Would your consistory dare to appoint him without giving him a fair stipend? You have a beautiful church, a

beautiful organ. You also have a J.S. Bach who wrote above all his compositions: to God be the glory. Church music that tells of the majesty of our God.

Here is Mr. Jansen. He studied the organ for a while in the Netherlands. The old pump organ. He is not a pro. But every week he practises his pieces faithfully. His music comes from the heart and flows beautifully. Ach, if you asked him if he wanted to be paid, he would probably say: Nee hoor, you elders are working hard too. Leave it at that. But do not forget: elders are appointed for a 3 year period, while the organist will play for a lifetime. Elders can take a Sunday off to visit elsewhere. Organists have doubts about that: wie moet er dan spelen? Mr. Jansen also bought a pedal organ for his home, so that he does not always have to go to the church to practise. He is still paying off the loan. Consistories should remember things like that. Mr. Jansen told me with tears in his eyes that a Back to God Hour associate minister had actually thanked the Lord for organists and the fine music he had heard. He said: "Jonge, dat is nou the eerste keer dat dat ooit gebeurd is." It was a fine Sunday for him.

Here is Mr. Nooitgedacht. He had never thought that he would play the organ in

church. He had a few lessons and then went on his own. Because books made music kind of difficult for him, he doesn't play from them anymore. The notes spring forth from his head and he improvises "dat het een lieve lust is". When he is really involved his eyes close and his chin goes up. Nobody in the auditorium ever notices that, because they all read their bulletins, and do not listen to the music that is so familiar to them because it is the same every Sunday. You can accompany many songs on the guitar if you know how to play three chords: the C, F, and G. chords. Now, that is what Mr. Nooitgedacht does with his left hand; c-g-ff-g-cc-g-f-g-f-g-f-g-c-f etc. (then to know that there are hundreds of chords) Hesitatingly his right hand finds the right note to go with the chord ... and there he goes: the master of repetition. The first hymn has 4 sharps, but our organist has only learned to play with two. Geen nood, de gemeente zingt de andere wel. Mr. Nooitgedacht obviously never practises. Now my dear brothers, such an organist should be paid: \$5.00 a Sunday not more not less. But ... with a stipulation: take lessons or else ... Gaat henen and word wijs.

H. de Jong
So-so organist
Sarnia, Ont.

A Christian responsibility

Dear Sir:

Mr. Klaas Terpstra of Hamilton raises some excellent points in his thought-provoking letter on "Christians in business face daily struggle" (October 27). He concludes by asking: "Can we glorify the Lord in our business?" A very pertinent question, indeed! Mr. Terpstra responds: "God intended that we should." Mr. Terpstra quite rightly reminds us of the various ways in which we all should face up to our christian responsibility. I want to express my appreciation for his valuable contribution to a much-needed discussion.

Mr. Terpstra's legitimate concerns are shared by the Committee for Justice and Liberty (CJL). Perhaps this is an opportune time to share some of our thoughts regarding stewardship, free enterprise and related issues.

At the outset, we would like to make it clear that CJL is for free enterprise, provided that we understand "free" to mean the God-given opportunity to act responsibly. Because

the call to responsibility applies both to persons as well as structures, the free enterprise system must be evaluated in light of whether or not it meets its obligation to contribute to the total well-being of people and the Lord's "very good" creation.

The same holds for our educational institutions, political parties, labour unions, media, social agencies. None of them should be controlled by the government. Rather, each should carry out its own unique task in the service of humanity without in any way, shape or form, violating people's legitimate rights or those of the creation.

Our economic system encourages people to compete with one another to make money in order to acquire the wealth which is deemed essential to meet today's living standards. It is not an unknown fact that wealth has often been achieved at the expense of the very basic food, shelter and clothing needs of powerless people both at home and abroad. Money,

material possessions, fame, prestige, etc., do not ensure happiness or a full life. CJL hopes to show that life need not be so segmented. We are encouraging people to find meaningful employment, develop creation in a steward-like way, live lives of service to others, and use money responsibly.

We realize that in order to restructure the present system, we need to show that there is a need for change and that it is possible to bring this about. This is a slow and agonizing task, because many people are afraid to let go of materialism's false claims and cling to God's promises.

How can we as Christians say we place our hope and faith in God if we encourage and contribute to the current economic system with all its evils? We have a choice: to place our security in wealth and suffer, or to put our trust in God and serve our neighbour and, as a reward, experience peace with justice.

Gerald Vandezande
Executive Director, CJL

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Church Page

Notes on the Christian's life

Prayer Life

The church has many organizers, but few agonizers; many who pay, but few who pray; many resters, but few wrestlers; many who are enterprising, but few who are interceding. People who are not praying are playing.

Two prerequisites of dynamic Christian living are vision and passion, and both of these are generated in the prayer closet. The ministry of preaching is open to a few. The ministry of praying is open to every child of God.

Don't mistake action for unction, commotion for creation, and rattles for revivals.

The secret of praying is praying in secret. A worldly Christian will stop praying and a praying Christian will stop worldliness.

When we pray, God listens to our heartbeat. Hannah's

"lips" moved, but her voice was not heard (1 Samuel 1:12, 13). When we pray in the Spirit, there are groanings which cannot be uttered (Rom. 8:26).

Tithes may build a church, but tears will give it life. That is the difference between the modern church and the early church. Our emphasis is on paying, theirs was on praying. When we have paid, the place is taken. When they had prayed, the place was shaken (Acts 4:31).

In the matter of effective praying, never have so many left so much to so few. Brethren, let us pray.

Salmon Arm
Chr. Ref. Church

Andy's Testimony

(Written just a few weeks before he went to be with the

Lord.)

I was always against 'Sunday' Christians. I found them to be hypocrites who did not live what they pretended. Some cheated on the job and in the business world. I always thought that I was perfect and never committed any sins, because I did not murder, steal, etc. The God I'd heard about was dead as far as I knew. I never ever read the Bible. All I saw was that the people who professed to be Christians could not even agree with each other. They all had their different churches and they all thought their way was the only way. It seemed that they were asking for money all the time yet they were hoarding while having their hand out.

Then I met a few Christians who were seven-day-a-week Christians and who were not hypocrites. To them Christ was alive and they lived what they professed. I began to hear the Bible and saw some mixing of the various denominations and helping people who were not members of any special church. The church's

need had to be met but there was no pressure for money. There was no hoarding but some tithers and I saw that charity was not denominational. Their lifestyle was more believable.

I also saw God work some miracles in lives of those close to me. My step-son was healed of epilepsy. God answered prayer. Seeing these prayers answered really helped to make me believe. Also living with a Christian wife really hammered home some truths that I had not been aware of. Then more changes occurred when the 'I Found It' campaign conversations were going around.

I also learned from a minister that many church-going Christians have a lot in common and those of various denominations do not disagree on the important points of our faith as outlined in the Apostles' Creed. The things he said were backed up by scripture.

The Lord used all these things to help me decide to accept Christ into my life.

Now I have new life in

Christ and I see more seven-day-a-week Christians who have the joy of the Lord. People appear to be fulfilled and living their faith day by day. It was the unity of the Christian church being stressed that really made being a member of Christ's family important. I also have observed other ministers who walk with Christ and life has become more meaningful as well. I can now see the power there is to draw from, strength through sickness, and even the power to minister like I couldn't have believed before. I want to tell others with my mouth (Romans 10:9) that Jesus Christ is MY LORD.

Holland Marsh
Chr. Ref. Church

We consider the **Church Page** of this paper to be a bulletin board of Reformed church activities and herein note the changing whereabouts of ministers, new addresses for church correspondence, and brief articles about church related events. All information may be sent to: Rev. J. Van Harmelen.

PASTORAL PONDERING

Stone the establishment?

We are living in what might be called "the stone age." It seems that everyone is throwing rocks at the establishment, the systems of our society. It appears that protesters and many others are out to pound the system into oblivion. I wonder how much it will take before the system cracks up and crashes? When it does finally disintegrate who is going to establish the new order and what will it be like?

Before we can come up with any kind of a solution either for the present system or a new one, we must identify the problem. So let us suppose that the present establishment dies under the rocks being pelted at it. This will give us two things to think about: the system and the people. Can one be destroyed without destroying the other?

Let's face it, a system can never be any better than the people who run it. If we are going to have a better world to live in, then we have got to have better people. If we are going to come up with a new system having the higher values of love and peace, then it is going to have to be one that works "in" people, that is to say in individuals first and then from them into society and the system at large.

Education, legislation, social reforms, protests, war, meditations and a lot of other things have been tried to bring about changes in society and men's lives. These have been men's external attempts to solve internal problems. Where do we go from here?

The solution has been in the plan of God from the very beginning. It gets to the root of man's internal problem and when allowed, it works. God's plan is a love-trust relationship with His Son, the God-man, Jesus Christ. He claimed without apology to be God's only solution to man's dilemma. Jesus methods were not one of revolt and legislation but the changing and renewing of each individual.

Are you willing to consider Him, or are you too hung up throwing rocks and putting down the establishment? One of the things Jesus said was: "Let him that is without sin (fault or guilt) cast the first stone." If you'll take a long clear look at Jesus and consider Him as your solution you will drop the rocks and share in His life.

Hebron Chr. Ref. Church
Whitby, Ont.

The Christian Reformed World Relief Committee's contact agency in Nicaragua reports the following: "The general situation is critical, becoming more acute because of ... arrests, wounded persons, tortures to prisoners and the displacement of thousands of families in search of shelter. Basic food costs have increased as much as 100%. The availability of food in the market is limited Hunger and unemployment are problems. We have received from the Christian Reformed World Relief Committee 104,000 pounds of powdered milk, eggs, flour and cooking oil. We have distributed this to 13,200 families (66,000 persons) in 87 distribution centers."

CHURCH NEWS

Installation of the Rev. Jac. Geuzebroek in Hope Chr. Ref. Church

Friday, October 27, 1978 was a great day for the young Hope Chr. Ref. Church of Port Perry because its first minister could already be installed! Our church had only been organized on July 15th of this year. So, our congregation was very fortunate to receive an affirmative answer to its first call. The Rev. J. Geuzebroek of Niagara Falls, became our first minister that evening.

The counselor, the Rev. J. VanHarmelen, also a member of this church, was in charge of the installation.

The Rev. H.A. VanderWindt, a friend of the new pastor, preached the sermon. He had chosen his theme "The (under) Shepherd of the Flock" from the tenth chapter of the Gospel of John. The new form for installation was used and the questions were answered appropriately by the minister and the congregation. Rev. G. Corvers charged the minister. Rev. A. DeJager charged the congregation. The classis was represented by the Rev. F.F. Bakker, minister of the Hebron CRC of Whitby, the organizing church; the neighbouring churches by elder Kamminga; the Scugog township by Mayor Malcolm. Elder G. Zekveld, the vice-president of the consistory, addressed the minister and asked the congregation to sing: "We Bid You Welcome," to the tune of hymn 450.

We bid you welcome in the name of Jesus our exalted Head; come as a servant, so He came, and we receive you in His stead.

Come as a shepherd, guard and keep this fold from harm of earth and sin; Nourish the lambs and feed the sheep, the wounded heal, the lost bring in.

Come as a teacher, sent from God, charged His whole counsel to declare; Lift o'er our ranks the prophet's rod, while we uphold

your hands with prayer.

The newly installed minister spoke a few closing remarks, and pronounced the benediction.

During the service contributions were made by the Pypkers (trumpet), father and daughter (Erica) VanHarten (organ and flute), and the Shining Lights who sang beautifully.

After the service the crowd enjoyed the social hour, especially to welcome the new pastor and his wife.

Rev. J. VanHarmelen

CHRISTIAN REFORMED

Two Brantford churches

On November 20, 1978, the Christian Reformed Church in Brantford, Ont. divided into two separate congregations. The First CRC, of which Rev. J.R. Poelman is pastor, continues to worship at 9:15 a.m. and 7:30 p.m. in the existing church building. The newly organized Shalom CRC has its morning services at 9 a.m. in the Alexandra Presbyterian Church, 410 Colborne St. E., and combines in worship with the First CRC in the evening. The Shalom CRC, with Rev. A.H. Venema as its pastor briefly, is vacant at this time. All correspondence for both the First CRC and the Shalom CRC should be sent to this address: 17 Patterson Ave., Brantford, Ont. N3S 6W8.

New addresses

Rev. John De Pater, 763 Watson St., Duncan V9L 3L3 (604) 746-7272.

Rev. Alvin H. Venema, 8007 - 156th St., Edmonton, Alta. T5R 1X9 (403) 484-2569.

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Piety and the Christian school: Does it belong?

by Jack Fennema

Presented by Dr. Fennema to the Ontario Christian Teacher's Association in Hamilton, Ontario, October 26. Dr. Fennema is principal of Chattanooga [Tenn.] Christian School.

Why would anyone choose to speak on the topic of piety? After all, the term "piety," appears only once in the King James Version of Scripture. And what relationship does piety have to education? This seems like a very strange topic, and, perhaps, even an unimportant topic for Christian teachers to be concerned with.

In response, then, to the question: Does piety belong in the Christian school? — my answer is a decided "yes." Not only does piety belong in the Christian school, but piety must be an essential part of the Christian school, for without piety the ultimate effectiveness of the Christian school will be minimal.

That thesis, I imagine, is quite upsetting to some of you here in the heartland of modern-day Kuyperian thought. And, perhaps, you are thinking that Jack Fennema has been away from Canada too long. But, I selected this topic with a great deal of forethought. Were I speaking to teachers from Christian schools in my area of the Bible-belt South, I would deal primarily with the topic of cultural unfoldment and reformational development. That is what they need to hear. They don't need a talk on piety.

But, when I speak to teachers from reformed Christian schools, especially those well-grounded in Kuyperian thought, I want to share a few ideas on a topic which, I believe, speaks to an area of thought which is not as well developed. In my judgement, the reformed educators of Canada are the leaders in North America in the development of a Kuyperian perspective for education. I applaud you for that. You don't need me to share these things with you.

But, there is, I believe, an area of need to which I feel led to speak — this topic of piety. My perception of such a need is based on several things. I have over the past few years spoken to many principals here in Ontario who have voiced concern to me over the lack of commitment and response on the part of too many students within their Christian schools. And, while I was Executive Director of the Ontario Alliance and asked to speak to many parent-teacher meetings, one particular question became all too common —

"Why, after having sent our child to the Christian school for twelve years does he leave the church (or marry a Roman Catholic)?"

The reformed Christian schools in Canada have such potential because of their well-thought-out theological and philosophical perspective on education. It distresses me, then, when I too often see an area of weakness or limitation which hinders the effectiveness of the schools.

"... Not only does piety belong in the Christian school, but piety must be an essential part of the Christian school, for without piety the ultimate effectiveness of the Christian school will be minimal."

Defining piety

Webster defines piety as being the same as devoutness or faithfulness. There is some truth to that definition, but it is too limited.

If we were to record our observations of what we perceive as evidences of piety around us, we would probably see both negative and positive characteristics. On the negative side we might first see a separation from the evils of this world, evils which have traditionally been interpreted to be the "five points of separation" — card playing/gambling, movie attendance, dancing, drinking, and smoking. Secondly, we might see a separation from the cultural activities of this world as though they had been surrendered to the devil by a God who had abdicated His throne. Then, on the positive side, we might see piety exemplified in the devotional life of people and within an emphasis on a personal religious experience.

My own definition of piety includes some but not all of the elements mentioned so far. I consider piety to be both the sustenance and the evidence of individual religion. The sustenance focuses on a personal religious experience and on a regular devotional life including Bible study and prayer. The evidence focuses on a seriousness about even the smallest matters of one's faith, on a life of separation from the evils of this world, and on acts of warmth, kindness, and concern for those with whom one comes into contact each day.

Piety and Kuyper

Having first of all defined piety, let me now delve into the historic dimensions of this issue, especially as it deals with the reformed Christian schools in Canada. Here, again, I refer to the term pietism, but this time it is within a different context. Pietism was a religious movement which began in Germany

during the 17th century. When I now speak of Pietism as a movement I take the liberty to view it as a pious movement rather than one that was pietistic. Obviously, there were extremes as there are in any movement, but, essentially, the thrust of the Pietistic movement was in harmony with the definition of piety that I shared with you before.

Leonard Verduin in an article entitled "The Heritage of

older 'will I, nill I' ('nill' being an old Anglo-Saxon verb meaning 'not to will,' so that what we are saying is that Pietism tried to get rid of the notion that one can have status as a child of God as a matter of course, without any struggle.)

Nicholas Wolterstorff in his classic article entitled, "The AACS in the CRC" (*The Reformed Journal*, December, 1974) brings the entire matter much closer to home as he describes the three rather distinct streams of thought and practice which are present within the Christian Reformed Church today — Pietism, Doctrinalism, and Kuyperianism (or as some would label the adherents of each, the Pies, the Docs, and the Kuyps).

One of the thrusts of his article was that the variance of opinion within the CRC today is no accident and, really, no mystery. If one would delve into history a bit, he could easily see that the various expressions of thought and practice within the CRC (and within the reformed Christian schools) are entirely consistent with various movements of the past, the impact of

which is still being felt.

Within the Netherlands there were two decisive "movements" which affect our discussion today. First, there was the (Pietist) Secession of 1834 from the State Church of the Netherlands, also called the *Afscheiding*. Using the terminology of Rev. Verduin, the people of the *Afscheiding* were reacting to a "willy-nilly" form of Christianity found within the state church. This movement, led by Rev. Hendrick De Cock, was a protest against the worldliness in the church and a call for an end to government control over the church. There was an emphasis on the individual faith life and a strict adherence to the confessional standards. Many people within this movement attempted to avoid involvement with the prevailing social and cultural affairs.

The Doctrine of the Sovereignty of God was preached, but it was applied only within the church fellowship. (An interesting side note worth stating at this point is that the vast majority of the people in the Christian Re-

Continued on page 7

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Focus

Bible sales up at book stores

(CCP) — Disillusioned with popular religious literature, more and more people are turning to scriptural materials for guidance in their faith. Biblical commentaries, dictionaries and study guides, as well as numerous new editions of the Bible, are selling well in religious book stores across the country.

"The market for this type of book has grown so much that we're now bringing them in by the hundreds," says Merv McKinney, manager of one of three Evangelical Press (EP) Book Stores in Toronto. "Whereas five years ago people bought evangelical paperbacks, they're now spending \$16 and \$17 on a concordance of the Bible."

"Bibles are selling like hot cakes," affirms Alun Hughes, general manager of Canec Publishing and Supply House, which distributes to religious book stores across the country.

The Bible revival may result from poor economic conditions, high unemployment, or just plain disgust with the range of paperbacks displayed everywhere from hotel lobbies to cigar store news stands. Whatever the cause, people are searching for a more positive aspect to living.

"I suppose the experiential approach left people lacking something they really had to find — the roots of their faith," says Helah Meadows, manager of the United Church book store in Winnipeg.

The back to the Bible trend, with its renewed emphasis on the Christian way of life, is reflected in the choice and quality of books now available. There's a book on how to teach your child to pray, one on Christian feminism, another on how to live better on less.

Many of the new books emphasize family relationships and education for Sunday school teachers and parents. One on pre-school psychology, *People in Process*, by Maxine Hancock, a United Church member living on a farm in Alberta, is selling incredibly well, according to its publishers at Welch.

Religious freedom may be in danger

TORONTO (CCP) — Churches need to take a more active role in issues which concern their religious freedom, even though such issues might appear to affect only minority groups now, a group of clergy said here last month.

Rev. Arthur Gibson, a Roman Catholic priest and professor of religious studies at the University of Toronto, said the statement by clergy was in response to the Ontario government's proposed public inquiry into mind development and quasi-religious groups and cults.

A private study will be conducted by Daniel Hill, former Ontario human rights commissioner, to determine if a full-scale judicial inquiry is needed.

Fr. Gibson said this has not settled the concerns of some clergy who believe it is only the first step leading to an inquiry and legislation which will curb the activities of some minority religious groups.

"It is not that we disagree with the nature of this study," said Fr. Gibson, "but we want to be sure that the government is fully aware of our concerns."

by Rev. Ralph Heynen

PASTORAL COUNSELLING

We hear a great deal today about the power of the news media. People have often remarked that the pen is mightier than the sword and there is a lot of truth in this. Much emphasis is being placed on the power of TV commentators and the writers in our news magazines. They tell us today that these men can determine who is to be elected to high office. They influence public opinion to such an extent that they also influence the government. These men do create an atmosphere with their comments. They have an influence upon the lives of people because they are out to mold the attitudes, thoughts, and the actions of men.

We have seen a lot of these things happening. The news media played a tremendous role in the Watergate affair. The news media has considerable power in the election of a president. The news media had its fingers in the recent tax revolt and exerted considerable pressure and power. Actually, this is done in a very masterful way. The newscasters that we listen to are often men who are skilled communicators and they present the news in such convincing ways that the tendency is for us to accept it as truth.

Our source of information is not always as reliable as we think it is. We know, for example, that our news items are often colored a little bit. It has been mentioned that when they had riots and protest movements, many of these people would wait with their placards and all the other paraphernalia for the time when they would be roughed up by the police so the TV cameras would catch it. About ten minutes after the TV cameras left, most of these people just laid down their placards and went home. It gave the impression that there was a wild protest going on, but it only

THOUGHT FOR THE WEEK

Life as we see it around about us is filled with problems and perplexities. As we look at life, let's learn to look at it through the eyes of faith because we will see life then in the light of God. We see it in the mirror of God's word, but then we see it also in the light of His truth.

was a way of trying to influence people or to call certain ideas to the attention of people. We must read with discretion and we must listen with discrimination. Don't just accept the words of one man, no matter how important that person is, as infallible. For this reason we have to keep an open mind and try to find where the truth really lies, which means that it usually is somewhere between the extremes.

We find little of this sort of thing in other countries where the press is far more controlled than in our country. But there are magazines and articles that you just simply cannot believe. Near the checkout counter in a supermarket there are newspaper-type scandal sheets. If you look at the big bold headlines, they will tell you about the latest scandal about Jackie Onassis, Frank Sinatra, or something about the president or the president's brother. Usually they are things which are not based on fact. Many of these things cannot be accepted nor can they be believed. When somebody tells you something and you say, "Where did you find this out?" They will say, "Well, I read it in the Inquirer or one of those other papers." It all depends on your source of information. Often the source of information we have is not the truth.

Our sources of information

This same factor is also connected with much of the writing that is done today. A number of books appear about marriage and how it is on the decline and that the day is going to come when we'll have what is called "open marriage". There are various books which have been directed in that way. Or, there are books that give you a great deal of statistics about the sex life of people. A number of these books that have been written in recent years openly come out for the fact that there is nothing wrong when people shack up together. In fact, it may be rather good that they do this before they get married because it will be a chance to have sort of a trial marriage. Even some of the books of Margaret Mead, a rather distinguished anthropologist, have moved in that direction. She thinks in terms of having, first a marriage which is not a permanent marriage necessarily, but gives the couple a chance to try it out for a while, and if there is a child or a pregnancy then they move into stage two and they become formally married so that the child is not born out of wedlock. When you look at this type of material today, and some of it parades under a semi-religious approach, it gives you the feeling that these are authorities or authoritative statements.

Many of the things that you read are very permissive and for that reason, read with discrimination. Be careful that you just don't accept it because some famous author or famous person has said so. All that you read must be tested by the truth. This is also true in the area of religion. We've had many books that have appeared in the last number of years by distinguished people, particularly since religious books have been selling a bit better than in other years. It used to be that when a man wrote a book there was a very small circulation, but today some of these books written by important people go into the millions. For this reason we ought to read these books but again read them with discrimination. We have the prophetic literature that is stressed a good deal. You have a number of people who gather things out of the Bible and you wonder where they have found it because it isn't actually there. You will find too that people can prove most anything from the Bible so that you have two radically opposite views and both of them say, "We hold to the Bible as the basis of our information." Read even religious literature with discrimination. I hope you do read it because it is important to keep up with what's going on in the world, also in the religious world.

Whenever I read an article in a magazine, even the religious magazines, I always look at the bottom of the page first and see who wrote it and what his credentials are. It isn't enough to say, "I read it in this magazine or that magazine, so it must be true." No, make sure that it is true. By all means read! Remember, your children are reading. You and I as adults ought to read carefully. A gullible person is a weak person. A person who is easily swayed by what other people say hasn't learned to stand on his own two feet. The person who believes everything that he hears or reads is going to be utterly confused because today he is going to hear one thing and tomorrow he's going to hear another. We ought to be strong ... strong enough to read ... to listen, but to read with discrimination and to listen carefully. As Christians, we may not be swept along by every wind of doctrine and by every teaching that comes along, but we ought to stand firm and strong on what has been taught in the Bible and then learn to live that way because then our source of information is something real and solid and dependable.

Piety and the Christian school: Does it belong?

Continued from page 5

formed Church within the United States could probably trace their ancestry back to this movement. The second great wave of immigration from the Netherlands to North America took place in the middle and late 1800's, much of which eventually became the Christian Reformed Church in the United States).

The second movement from the State Church of the Netherlands was the Secession of 1886 called the *Doleantie*, led by Abraham Kuyper, from whom we gain the term "Kuyperianism." This movement focused on "world affirmation" and "relevant religion." Kuyper's main emphasis was that the Sovereignty of God over all of life meant that Christians, as the Body of Christ, were called to transform the various aspects of human life by bringing them into harmony with the insights provided by the Christian faith. As Kuyper and his followers actively proclaimed the Lordship of Christ, a Calvinistic daily newspaper began in 1872, a Calvinistic political party started in 1878, and in 1880, the Free University was founded where instruction was to be entirely based on Reformed principles.

Dr. Kuyper, also a Reformed statesman, later became Prime Minister of the Netherlands. (Again, it is important to note that the Christian Reformed Church in Canada is formed primarily by people who immigrated from the Netherlands after World War II and are, essentially, "children of the *Doleantie*."

They either lived through the days of Abraham Kuyper or became very familiar with his world and life view through discussions and studies within church, home, and school. These people came to Canada with the vision of involvement, intending to make a God-glorifying impact on the various social and cultural spheres of Canada. The emphasis of the Canadian Christian Reformed Churches has been on the totality of God's covenant people and their task in the world to present a Christian witness in varied areas of life.)

There are several points to be made at this juncture.

Pietism and Kuyperianism have historically been two rather distinct streams of thought and practice within the Dutch Reformed community of North America. The differences lie in varied emphasis on:

- the individual vs. the group
- private religion vs. public religion
- personal Lordship vs. cosmic Lordship
- separation vs. involvement
- devotional life vs. cultural expression
- Great Commission vs. Cultural Mandate
- The Christian schools in

Canada which were established by Dutch Reformed people are essentially Kuyperian in perspective, which is somewhat different from their counterparts across the border.

Within the Kuyperian camp there often appears to be either a negative attitude towards expressions of piety; or an ignoring of emphasis on piety.

Piety not only has a legitimate place within a Christian school; it is an essential part of the Christian school, without which the effectiveness of the Christian school will be minimal.

But be careful before jumping to conclusions. This is not a question of either piety or culture; that is a false dichotomy. It is, rather, a matter of both piety and culture. For the essence of piety provides the foundational power for Christian cultural involvement. Just as pietism is dead-end Christianity, so Kuyperianism can become "the form of religion while denying the power which sustains it (II Timothy 3:5)."

It is my judgement that many Christian schools within the reformed tradition are suffering from a lack of proper emphasis upon piety. Again, it is my thesis that we must place a greater emphasis upon piety if the fruit of the Spirit and the fruit of obedience to the Cultural Mandate is to be visible in the lives of our students and in the world around us.

How does all of this translate into an application for our Christian schools? Let's attempt to transform theory into practice. There are four areas: personal and group devotions, use of Scripture in school, separation unto holiness/not being "of" this world, personal religious experience.

Personal and group devotions. It is only through constantly being into the Word and offering prayers of praise and petition to our Lord that we can bear any fruit whatsoever within our classrooms. The same is precisely true for our students. If they are not into God's Word in a personally meaningful way on a regular basis, and if they do not regularly converse with their Lord in a personally meaningful manner, their words will be as dust and their actions will be empty. The pious activities of establishing a personal devotional life at home and experiencing a corporate devotional life within the church and school are necessary if the greater task of the school is to take place.

Scripture in the school. The Bible has a necessary place within the devotional life of the school, but it also has a legitimate place within the instructional life of the school. As much as we profess to provide integrated education

— showing the relationship between faith, life, and practice, as much as we profess to view Scripture as the "bottom line," as the sole authority for all faith and practice, how often do we really ask our students to open their Bibles within classes in English, history, science, math, music, art, and physical education?

Do our children refer to secular or to biblical sources for the final (or the first) word on an issue? Do our children hear us speaking or do they hear the Lord speaking through us? Do we share the Christian perspective on life and the world without ever really sharing the source of that perspective? Can our students upon graduation from the Christian school really use God's Word as a tool for decision-making and critiquing the issues of the day?

If our students are, indeed, to be equipped "for every good work," we must establish God's Word as an often-used textbook within each of our classrooms. We should not be surprised to observe the pious activity of a student carrying a Bible to a class other than one in biblical studies.

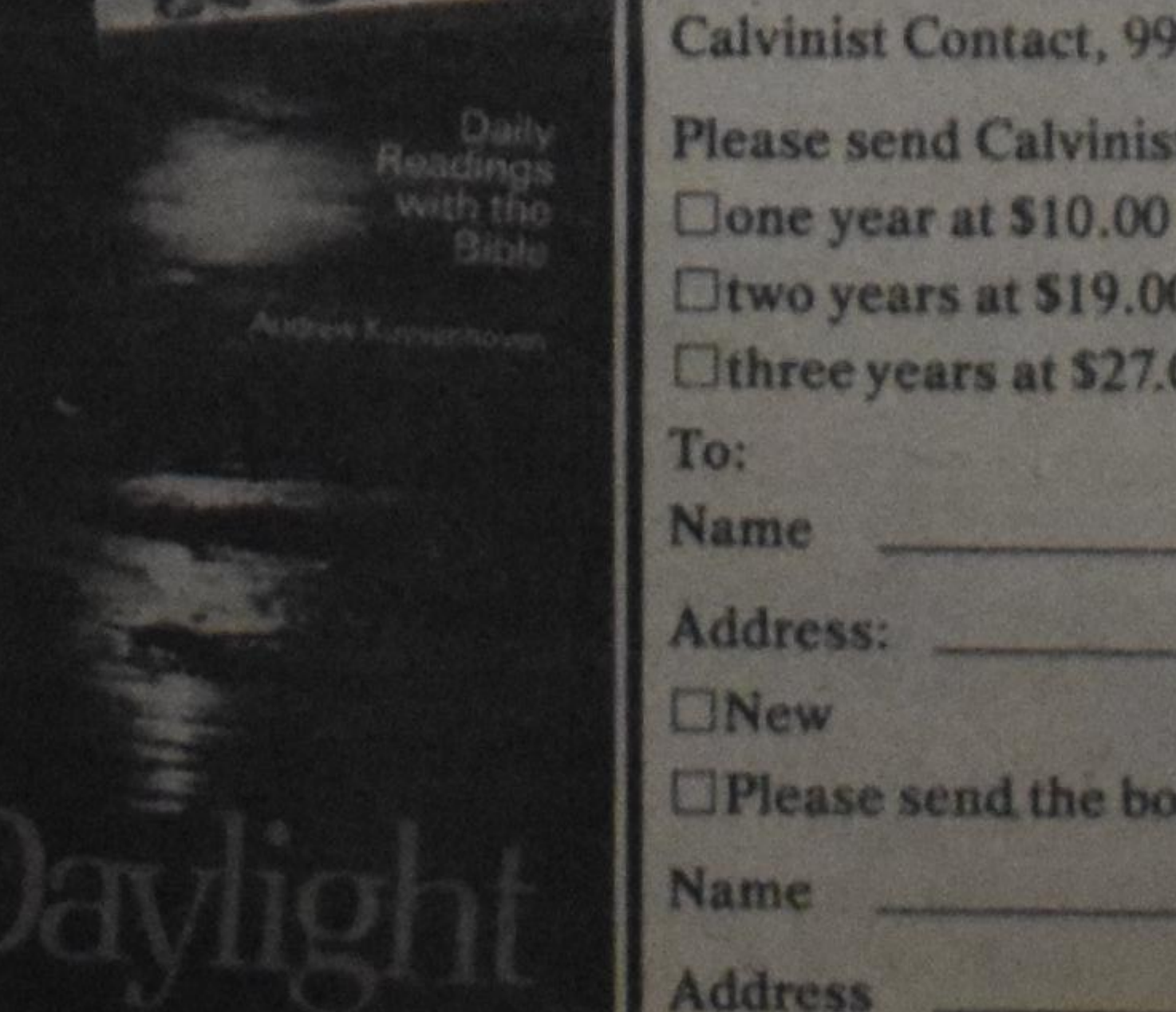
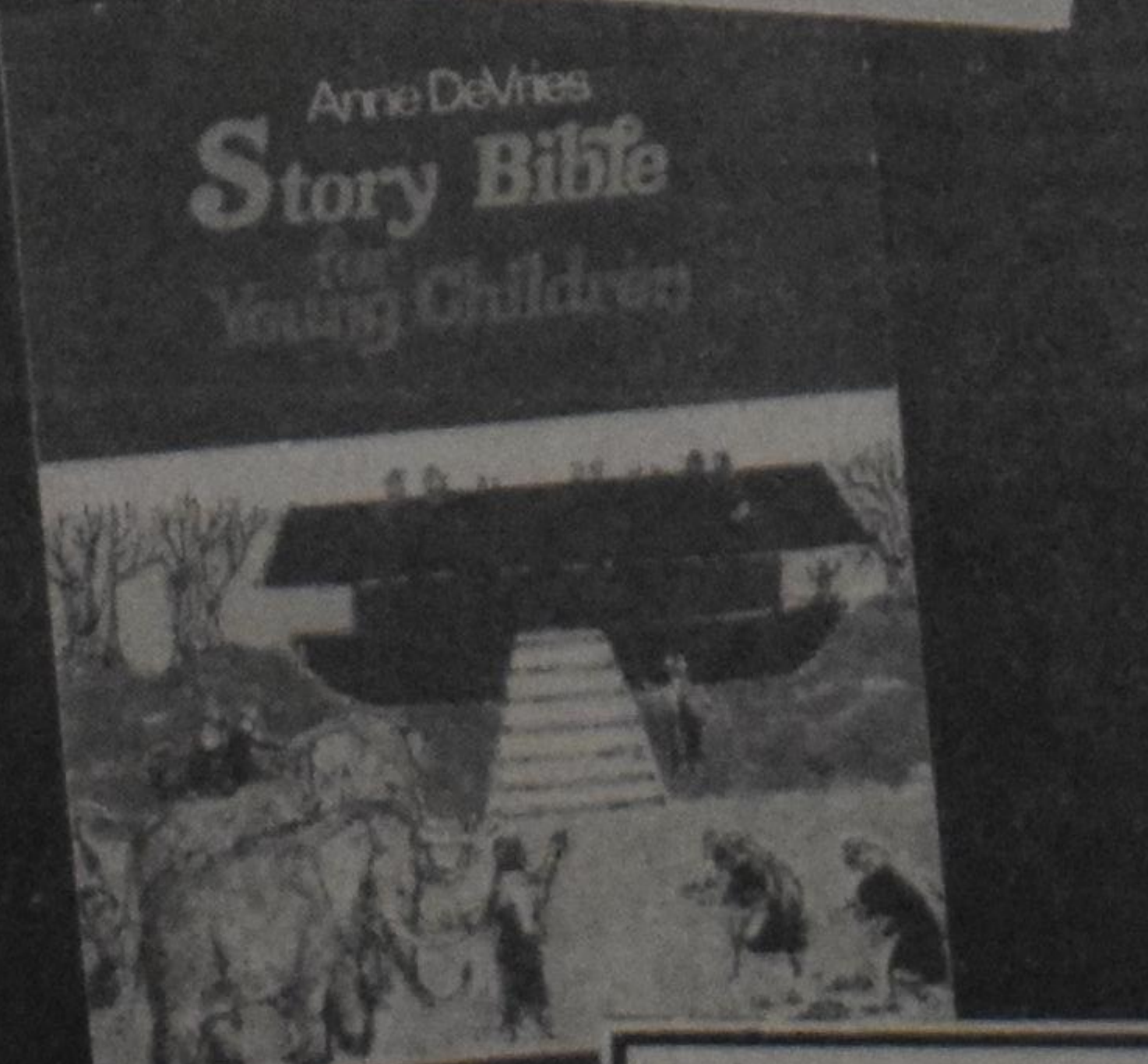
Separation unto holiness. God has since the beginning mandated His people to be separate and to be holy. Separation is not separation from society or culture; it is, rather, separation from the evils of this world. It is separation from those activities and people which tempt and influence us towards sinful thoughts and activities.

Our students are called to a life of separation from the evil thinking, influences, and practices of this world. They are not to live a syncretistic life-

style with one foot in both camps. They are not to live a life of moral and ethical synthesis. They are to be sanctified, holy, set apart for the Lord. Their words, thoughts, attitudes, and actions should be in clear distinction from those of their secular counterparts.

Our task as teachers is first of all to share these truths very clearly with our students so that there is no lack of understanding. Secondly, we are to seek to personally live a life of holiness before our students. And, thirdly, we are to insist that the language and conduct patterns within the Christian school seek to be of a sanctified nature. We as teachers cannot change children's hearts, but we can insist on a form of outward conduct which is in harmony with God's norms for His people.

Calvinist Contact bonus offer:



Calvinist Contact is widely read in the Canadian Reformed community because it reflects the community's thoughts and concerns, and functions as a central bulletin board of community ideas and events. It features articles on church, politics, agriculture and education from a reformed point of view. Its content includes regular contributions on both doctrinal and practical nature.

But we would like more people within the community to read it. That's the reason for the Bonus offer. If you should subscribe to our paper before January 31, 1979, at the present rate of \$10.00 we will send you, free of charge, a copy of the excellent daily devotional book, *Daylight*. But if you should take a two-year subscription at a reduced rate of \$19.00, a copy of the recently published *Bible Story Book for Young Children* by Anne de Vries will be sent to you. And at a lower rate of \$27.00 for a three-year subscription we offer a copy of the *Story Bible for Older Children [O.T.]* also by Anne de Vries. Store prices of these books are \$4.95, \$9.95, and \$12.95 respectively.

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Thanksgiving away from home

GRAND RAPIDS — Canadian students and friends of Canadian students at Calvin College celebrated Thanksgiving Day at a dinner the evening of October 9 in the Commons.

After group singing of the hymn, "Praise to the Lord, the Almighty," Dr. H. Evan Runner, professor of philosophy, opened with prayer. The dinner itself consisted of roast turkey as the main attraction.

Following dinner the group sang, "Now Thank We All Our God" and then enjoyed a variety of entertainment. One of the features was "Martin Mobach and Company." Martin is a senior from Bowmanville, Ont. A freshman and a sophomore from Terrace, B.C., Janet Vander Kwaak and Cheryl Troelstra, sang duets, followed by the music of Greg Lidstone, a junior from Wallaceburg, Ont. The evening ended with spirited singing of "O Canada" accompanied by pianist Grace Van Wieren, a junior from London, Ont.

The Canadian Thanksgiving Dinner, an annual event at Calvin, is one of several projects carried out by the Canadian Concerns Committee under the guidance of the Dean of Students, Rev. William Stob.

George Guichelaar, a senior from Brantford, Ont. was chairman of the Thanksgiving Day event. Other members of the Canadian Concerns Committee are: Gary Knoppers, a senior from Red Deer, Alta.; Irene Oudyk, a senior from Whitby, Ont.; J. Pieter Pereboom, a junior from Edmonton, Alta.; Cheryl Troelstra, a sophomore from Terrace, B.C.; and Andrew Van Muyen, a sophomore from Richmond, B.C.



"The committee has a positive thrust," says Guichelaar. "Canadian students are treated well at Calvin. The college finds on-campus jobs for Canadian students who need part-time employment."

Last year the committee worked with Calvin's administrator to relieve the financial hardship caused for Canadian students because of the exchange rate gap between the Canadian and U.S. dollar. The

college agreed to pay half the difference to those students who were already receiving need-based aid, and this policy continues this year. The committee also promotes the study of Canadian literature on campus.

Guichelaar comments: "Any person who wants to know more about being a Canadian student at Calvin can write to the committee, c/o Dean Stob. We'll give that person straight answers."

The Epistle to Diognetus

"Christians are distinguished from the rest of men, neither by country nor by language nor by customs. Nowhere do they dwell in cities of their own. They do not use any strange form of speech or practice a singular mode of life. But while they dwell both in Greek and in Barbarian cities, each as his own lot is cast, and follow the customs of the land in dress and food and other matters of living, they show forth the remarkable and admittedly strange order of their own citizenship. They live in fatherlands of their own, but as aliens. They share all things as citizens, and suffer all things as strangers. Every foreign land is their fatherland, and every fatherland a foreign land. They marry like all others, they breed children, but they do not cast off their offspring. Free board they provide, but no carnal bed. They are in the flesh but they do not live after the flesh. They pass their days on earth, but they have their citizenship in heaven. They obey the appointed laws, yet in their own lives they excel the laws. They love all men and are persecuted by all men. They are unknown yet they are condemned; they are put to death yet they are made alive. They are poor, yet they make many rich. They suffer the lack of all things and yet they abound in all things...."

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World Missions Update

Christians challenged to simple lifestyle

PHILADELPHIA — An International Consultation on Simple Lifestyle is to be held in London, England in 1980. Sponsored by the World Evangelical Fellowship and the Lausanne Committee for World Evangelization, the gathering, to be held from March 17 to March 21, will bring together 50 Christian leaders from all parts of the world.

The consultation will be preceded by deliberations in local study groups which are in process of formation. The sponsoring committee is supplying bibliographies, articles, and guides to assist in formation and programming. The local units will grapple with the relationship between the simpler lifestyle, evangelism, relief, and justice.

Christians in the industrialized nations are giving more attention to the examination of their standards of living in contrast to the needs of deprived people everywhere. Evangelical leaders and others are calling for the adoption of biblical standards if there is to be any credibility in evangelization outreach. The London consultation will focus on those issues.

The gathering reflects the concern of Christian leaders over the integral relationship between the spiritual and social dimensions of life. The Lausanne Covenant, adopted at the conclusion of the 1974 International Congress on World Evangelization, came to grips with that relationship: "All of us are shocked by the poverty of millions and dis-

turbed by the injustices which cause it," states the document. "Those of us who live in affluent circumstances accept our duty to develop a simple life style in order to contribute more generously both to relief and evangelism."

Commenting on that part of the historic covenant, John Stott observes that any realistic approach to world evangelization cannot overlook "the plight of the poor and the duty of the affluent." Stott heads the Lausanne theology and education working group that is co-sponsoring the consultation.

He states further, in his commentary on the Lausanne Covenant: "We may not all give an identical definition of justice and injustice, or share the same economic theories

and remedies, or believe that God's will is an egalitarian society in which even the slightest differences of income and possessions are not tolerated. But we are all appalled by poverty, that is, by the immense numbers of people who do not have enough to eat, whose shelter and clothing are woefully inadequate, and whose opportunities for education, employment and medical care are minimal. Every sensitive Christian should be shocked by this situation and never grow so accustomed to it as to be unmoved by it."

That issue of a simpler lifestyle will receive attention from many evangelical churches during 1979 as local study groups come to grips with it in anticipation of the

1980 consultation in London.

Evangelicals urged to utilize mass media

AMSTERDAM, The Netherlands — Evangelicals should discard their "minority position" in the media and aggressively seize every opportunity to communicate the Christian message and worldview, contends Dr. Bert Dorenbos, director of a Dutch evangelical broadcasting group. He was addressing the first European Evangelical Communication Conference held here in late October.

"Our world today is full of crises and seemingly insurmountable problems," he told the 200 participants from 25 countries. The only answer to the fear, violence, moral decline, and lack of responsibility,

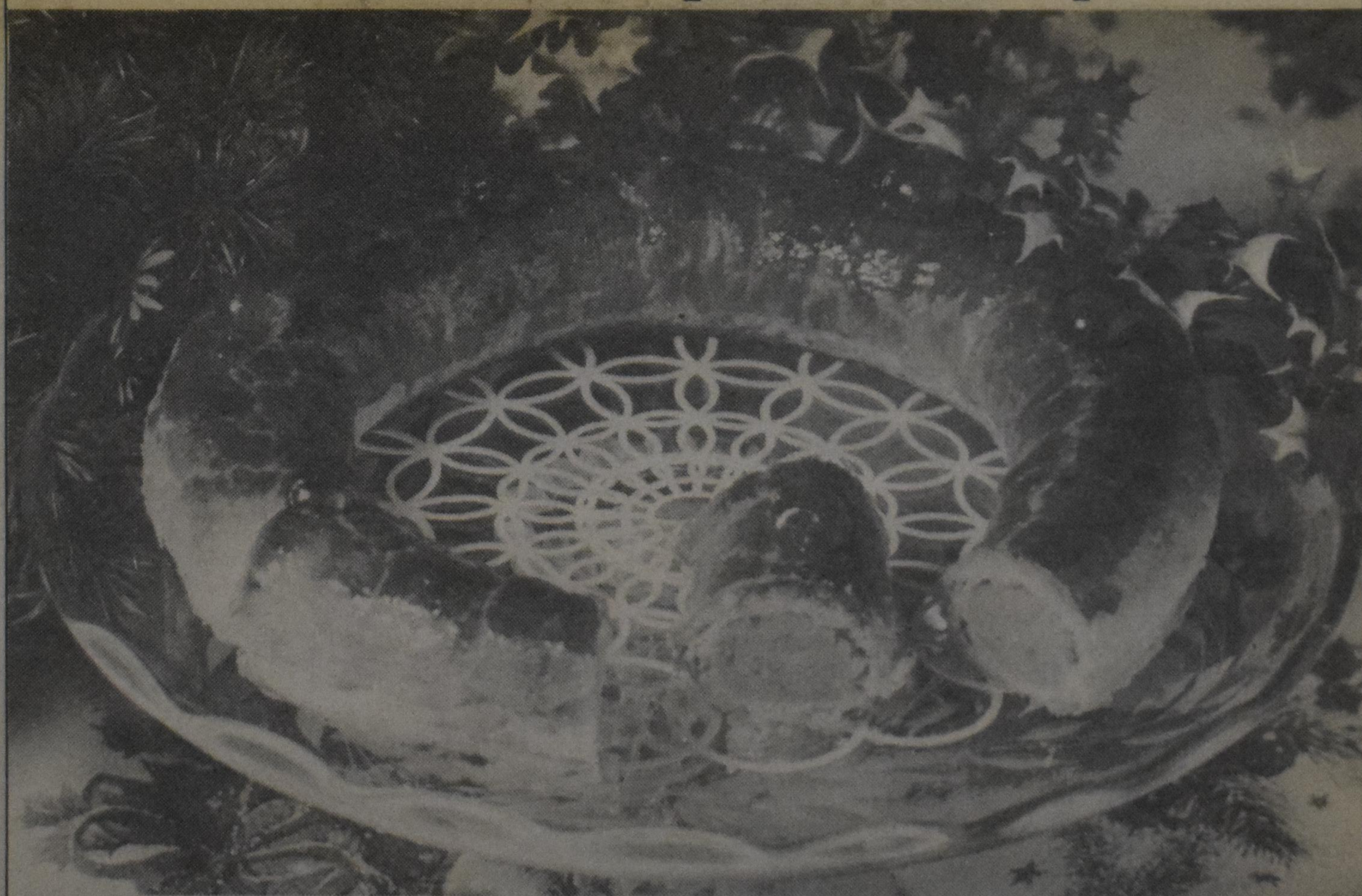
he maintained, was the Christian gospel.

Christians faced the challenge to produce "good, professional and contemporary communication," he told the delegates. Dorenbos, who heads "Evangelische Omroep", added that Christians should be involved in both secular and religious programming.

He stressed the need for better facilities to train Christians who sensed the need for participation in the mass media.

Motivated by response to the conference, leaders of several national evangelical alliances have recommended to the European Evangelical Alliance that a European Communicators Fellowship be established.

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Politics

The economy is our Christian business

The following is the first of several interviews with various "experts" in specific areas of life. Ben Vandezande, political editor of Calvinist Contact, recently talked with Dr. Sander Griffioen, an assistant professor of economics in Toronto, Ont., about the Christian's view of economics.

C.C.: It has been reported recently that there are many people in business and economic circles who have had a "born again" experience. Isn't that a rather encouraging sign for our economy?

Word of God have on economic life?

Griffioen: In the first place, there has to be the recognition of the brokenness of the world we live in, also the economic world. And then secondly, this recognition, when it really becomes part of us — may also then lead to creative answers as to how to find new ways of doing business. But I would like to stress the first point, the need to recognize that the economic world is not "normal" but a world that is broken because it is domin-

ated by idols such as the idol of achievement, and the idol of greed. Unless we start there, we can't really hope for a renewal.

C.C.: It's good to hear you speaking about hope. But a lot of times when you're busy in business or the economy, you get the feeling that a Christian approach would somehow restrict us or bring hardship rather than a blessing.

Griffioen: I think that one of the reasons that the Jubilee in Old Testament times probably never has been practised on a sizeable scale, is that the Hebrews themselves thought that all these regulations (Leviticus 25) were meant to be restrictive, to hold them down — to take the joy out of life. That is indeed, a wrong conception because the law in general was meant as opening up, as the protection of life, in order that it may unfold itself to the glory of God.

C.C.: So you would believe that, for today, there are distinctively Christian answers for the economy?

Griffioen: My answer is No and Yes. No if you mean by it, a set of answers, a theory, directly and exclusively built on Bible texts. An example would be a biblical theory of inflation that could be placed over against the secular theory of inflation. But yes, if you mean by it, that God sets us upon a track — pushes us in a direction.

C.C.: Since the economy is based on anti-Christian principles, isn't the path of wisdom going to bring hardships to Christians if they follow that in business and the economy?

Griffioen: It is a very difficult matter to break with the idols of success and self-centered well-being. That certainly has consequences; but we are under the promise that we will gain through this; that we will gain a deeper understanding and a deeper experience of freedom and of what makes for a meaningful life in service to God.

C.C.: So you feel that there are some real answers that we can, as Christians give in the area of the economy without necessarily having those answers making drastic overhauls overnight?

Griffioen: It is difficult to bring about major changes. This obviously is also a matter of your work situation. Many of us live and work in such situations that are very difficult to change. But the main thing is the desire to be obedient. If there were a deep-felt desire to be obedient, then I am sure this also would pull together groups within our Christian churches, that now are in danger of growing apart.

C.C.: What in your view is going on in the economy today: It seems so mysterious and complicated. There seems almost a panic as people look ahead to the winter.

Griffioen: There are really reasons to be alarmed. Let me sum up a few elements that remind one rather strongly of the thirties. Everywhere we see that countries protect their trade balances. Think, for instance of the relationship between the United States and Japan. Remember that the building of tariff walls was one of the causes behind the Great Crash of 1929! In the second place, the dollar is losing its national status, obviously a process that will have great consequences. In the third place, we see a phenomenal heaping up of debts among countries; especially poorer countries, so burdened under debts. So, there is reason for concern. I am afraid that in North America the concern focuses first of all on national issues, national inflation and unemployment. Understandably enough; many now envisage that in the future it may become more difficult to better their position. But there is a lot more at stake.

C.C.: Could you perhaps apply an international issue to the question of inflation, something that affects all of our lives, and yet something we don't really understand?

Griffioen: Inflation means higher prices and also higher prices of products that are bought by countries. This, again, adds to the burden of the lesser developed countries. Many of them have seen their terms of trade deteriorate over the last ten or fifteen years. What the richer countries have done, is passing on their unpaid bills to those less fortunate countries.

C.C.: So you are saying, in that instance, that inflation, though we complain about it a lot, hurts less fortunate countries much more.

Griffioen: No doubt about it.

C.C.: But who or what causes that kind of unjust situation?

Griffioen: Well, you could describe inflation as a situation in which there are too many claims on the national income so that the pie is divided up, in, let's say 108 pieces of 1%, instead of 100 pieces. That we find ourselves in such a situation is largely due to the fact that interest groups have become very successful in defending their own claims. Examples are salaries, wages, and benefits

paid to the unemployed. So I'm suggesting that one of the causes behind inflation is group egotism. While for some of these groups, like the unemployed, it is primarily a matter of maintaining present levels of income, for others it is a matter of defending a growing income, as in the case with salary earners and wage earners.

C.C.: What about the national influence on inflation?

Griffioen: I've mentioned the international ramifications but it is true that there are also important national effects. Inflation is a destructive process, especially when we pass the 10% per year. Then, gradually, the whole middle layer of a society begins to crumble and disintegrate. By "middle layer" I mean, the small and middle sized independent businesses, the smaller institutions, etc. The reason is that they miss the power and the ability to transfer the burden of the higher costs — that they themselves have to pay for labour, for raw materials, for energy, and so on.

C.C.: So with inflation, it is the case that the strong survive and the weaker don't?

Griffioen: I wouldn't quite put it that way. It's not so much a matter of income, because the government may step in to compensate incomes and what have you. No, in my opinion it's more a matter of the structure of the economy. With persistent levels of high inflation the "middle level" is bound to fall apart and that in turn, brings with it an enormous impoverishment, because smaller endeavours are often most creative.

C.C.: If inflation is a form of judgment, then what can we say in terms of helping a nation, and our neighbour to gain some measure of positive action as a concrete expres-



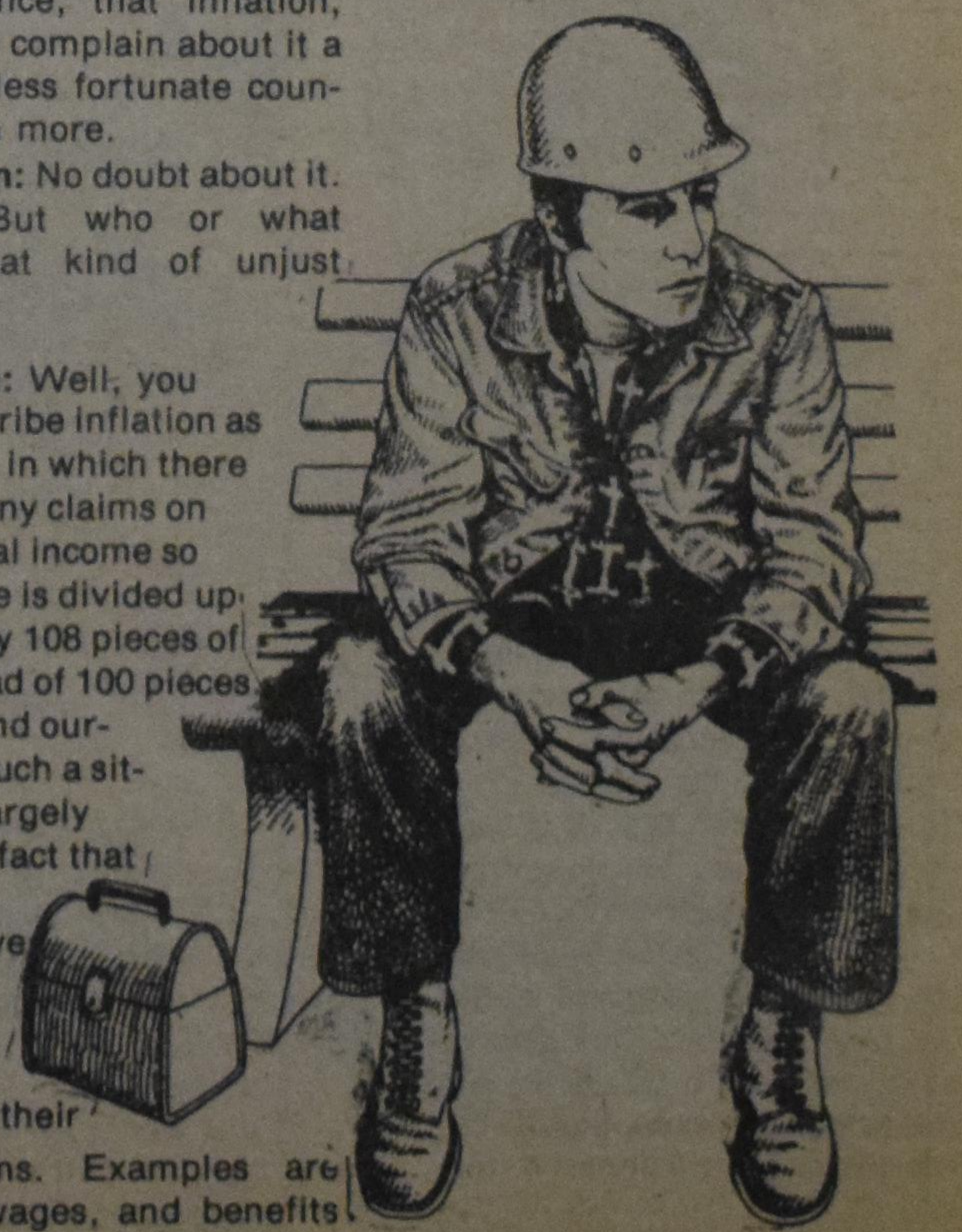
Sander Griffioen

Griffioen: The Wall Street Journal had an interesting article on this. The subject was the fact that so many people on Wall Street have gone through a born again experience. And the undertone of the article was very skeptical. "What is this going to mean? What impact will it make?" I do think that we have every reason to be happy about the fact that so many people confess Christ. Nevertheless, it is a very sorry situation to see that Christianity has little formative power in business.

C.C.: So confessing Christians could have a tremendous impact in the field of business?

Griffioen: If you look back a moment to what happened under the Roman Empire. In those days, to become a Christian really meant something, it was dynamite! There was a Christian revolution, directed against the religious pretensions of the Roman Empire with its "divine" emperor at the top. In the long run this could change socio-economic life. Look for instance what happened to slavery.

C.C.: What kinds of effects would that "dynamite" of the



sion of repentance in order to get at inflation?

Griffioen: What is needed, first of all, is a word against group egoism.

C.C.: What else can be done, for example, for the production side or the consumption side?

Griffioen: A government policy directed to giving smaller units, independent business enterprises, co-operatives, etc. a fair chance.

C.C.: And, on the international level?

Griffioen: I am quite concerned about the trade barriers. At the moment they are becoming higher and higher

and taking over as many tasks as possible, it is called to restore responsibilities.

C.C.: Can you give a concrete example of that?

Griffioen: Oh, for instance, it would be a good thing if the government required business communities to set up standards of behaviour, standards of conduct; not only ethical behaviour, of personal behaviour of businessmen, but also as to the quality of the product.

C.C.: Would you say then that the government involvement with regard to the automotive industry, by granting \$70,000,000 would not be the

kinds of things do you hope that the Christian will set as his priorities in the whole area of the economy in order to continue to develop a more Biblical direction?

Griffioen: It is my hope and prayer that the Christian community will not become mute to the groaning of creation and that it will be motivated to fight, to struggle, for retaining a Biblical perspective on economic life — and that means

nothing less than to see it as being involved in the struggle between the City of Man and the City of God. The one chapter in the New Testament that, I think, most impressively places economic life into such an overriding framework is Revelation 18, economic life is portrayed as having become serviceable to an idolatrous culture. Remember that impressive image of the merchants, wanting to bring their

products to Babel, to serve the idols, but now lamenting its collapse. In the same chapter, in the summation of all their beautiful products it is also suggested how beautiful, how valuable economic life can be if it is conducted and guided by the desire to serve the Lord. And we are under the promise that the powers the idolatrous powers, ultimately will not prevail. That's our very hope and perspective.

“First of all we should be concerned that the law-state does not become a welfare state, one whose first priority it is to bail the economy out. Promoting employment is important but it should never be done at the price of eroding the prime calling of a government, that is the task to maintain justice.”

and make it very difficult for non-Western countries to bring their products here on the markets. There again you have to count with very strong interest groups.

C.C.: And, on a personal level?

Griffioen: A sober, careful lifestyle is more important than anything. The fact that the American trade balance is in such a disarray at the moment is due to a large degree by oil imports from the East, and that in turn is caused by an irresponsible life style.

C.C.: But how, am I going to affect inflation?

Griffioen: By fighting greed and irresponsiveness positively, the best antidote is to take to heart what we read in Isaiah 55: “Why do you spend your money for that which is not bread, and your labour for that which does not satisfy?”

C.C.: Questions like inflation, economy and international order quickly brings us into what's the place of the government in all of this. Some would say, “get the government out”, others would say “government is good for providing some aid,” still others would say they should “take over certain sectors of the economy”, and others would say that the government should “take over complete control of the economy.” What kind of place should it have given a Christian approach.

Griffioen: The government has the task to interfere in the economic process but always and only with a view to restoring the responsibility of, for instance, business enterprise. Instead of absorbing

kind of involvement that should happen?

Griffioen: Yes, indeed, what happened in Windsor is something that we see happening everywhere: the governments are bribed into all kinds of subsidy programs. It is incredible what governments are prepared to pay for some thousands of jobs. Recently *The Economist* reported on the opening of a Vitamin C plant in Scotland. It calculated that the British government had paid \$200,000 per permanent job.

C.C.: But isn't available work a very high priority? In work you can find a very high avenue for service and without work that is pretty hard to do.

Griffioen: First of all we should be concerned that the law-state does not become a welfare state, one whose first priority it is to bail the economy out. Promoting employment is important but it should never be done at the price of eroding the prime calling of a government, that is the task to maintain justice. All the governments of the Western world are at the moment in danger of becoming the handmaidens of economic interest groups. Let me add that in many countries, especially in Europe, unions have also developed tremendous powers.

C.C.: We've come a long way from the beginning question which dealt with whether or not Christianity had anything to do with the economy, to try to wrestle through some rather large and often difficult questions. I would just like to have you cast your eye away from the past and the present and look to the future. What

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De Heer wenst dat wij werken. Heeft de Heer Jezus zichzelf niet vergeleken met een koopman die geld (talenten) toevertrouwde aan zijn knechten en toen hij van een verre reis terugkeerde, zijn knechten ter verantwoording riep, om te horen wat zij met die talenten, met dat geld gedaan hadden? Ging het er toen niet om, dat die knechten die met dat geld gewerkt hadden geprezen werden, en dat die ene knecht die gelulerd had, gestraft werd? En zei de Heiland niet: zalig die knecht die de Heer als Hij komt aan het werk vindt?

Als we de vraag willen beantwoorden: waarvoor werken wij, dan moeten we hoger op, of dan moeten we dieper afdalen. Dan moeten we de bijbel openen en lezen wat God van ons vraagt. En dan moeten wij ons leven daarnaar opheffen. Voor pessimisme is dan geen plaats. Wij werken voor God en verwachten van Hem de zegen.

Als u terugziet in de geschiedenis van deze wereld, dan ziet u het paradijs. Daar was alles goed en mooi. God zag al wat Hij gemaakt had, en zie, het was zeer goed.

En als u vooruit ziet, bij het licht van Gods Woord, dan ziet u weer een paradijs. Ik zag een nieuwe hemel en een nieuwe aarde, schrijft Johannes. Het eerste paradijs hebben we verloren. De zonde is de eerste zwarte bladzijde in het geschiedenisboek van deze wereld. Het tweede paradijs ontvangen we om Christus' offer aan het kruis. Wie in Hem gelooft zal het erven, zegt de bijbel.

En tussen deze twee paradijzen leven wij. En het is een gezegend leven. De vloek wordt getemperd. Het zijn niet alleen doornen en distelen die er groeien. Op deze paradijsloze aarde worden we toch gezegend, omdat Jezus Christus gekomen is om deze wereld, ook het leven van de arbeid met al zijn zonden, te redden.

Jammer dat de mens zelf de grote tegenspeler is van deze zegen, die hij zo nodig heeft. Jammer dat de mens in eigen kracht alles meent te kunnen en God noch Christus nodig heeft. Gaat het dan alleen om brood en spel, om aardse idealen? Gaat het om eigen voordeel? Het moet gaan in heel ons leven, ook in ons arbeidsleven, om Gods eer. En daarom moet er gestreden worden om een "betere wereld". Gestreden tegen de verworping.

We zijn er niet klaar mee, zoals sommigen zeggen: deze wereld ligt toch in het boze, we geven op aan haar. Nee, er moet getrouw gestreden worden tegen het kwaad, ook in het arbeidsleven. Er moet geworsteld worden om sociale gerechtigheid. Want de zegen die God ons geven wil valt niet zomaar in onze schoot. Die zegen moet verworven worden. Die zegen moet daarna beschermd worden.

De bijbel spiegelt ons niet voor dat wij hier op aarde de zonde en haar gevolgen, ook het arbeidsleven, zullen overwinnen, zodat er een ogenblik aanbreekt waarop wij zouden kunnen zeggen: ziezo, nu zijn we er! Verre van dat. Maar dat is nooit een reden om niet voortdurend tegen te zonde te strijden, en alle kracht in te spannen om in dit leven te luisteren naar de stem van onze Heiland, de stem van de Meester!

Het is een inspannen van alle krachten, een jagen naar het door God gestelde doel: Mijn wil worde gedaan. Hij wil dat zijn kinderen in deze wereld samen zullen strijden voor de heiliging van zijn Naam op elk terrein van het leven. Ook op het terrein van de arbeid.

En we mogen dankbaar zijn dat we ook in Canada een organisatie van Christenen hebben die worstelen wil voor de heerschappij van Christus in het sociale leven. En ieder die het terrein van de arbeid in Canada overziet, kan niet anders dan bij het licht van Gods Woord zeggen: het wordt hoog tijd dat het arbeidsleven in ons land gaat luisteren naar de stem van Jezus Christus en dat er overal gewerkt wordt tot Gods eer!

Wij werken niet voor beneden, maar voor God. Hij ziet ons, Hij slaat ons gade en Hij vraagt van ons dat we naar Zijn gebod tot arbeiden zullen luisteren. En we kunnen alleen maar luisteren naar Zijn gebod als we het gebod kennen. Gebod en gebod horen bij elkaar. Daarom wordt al eeuwenlang in het nederlands het oude gebed gebeden, waarin duidelijk gezegd wordt waarvoor we werken, en waarin ook de grond wordt genoemd van heel ons leven, nl. de vergeving der zonden door Jezus Christus; het morgengebed, waarmee de werkers tot Gods eer de dag beginnen:

Dat wij ons ambt en plicht, o Heer
getrouw verrichten tot Uw eer!
Dat Uwe gunst ons werk bekroon',
Uw Geest ons leid' en in ons woon';
zie op ons neder in gena
opdat ons werk voorspoedig ga;
en scheld ons alle misdaan kwijt,
o God, die vol ontferming zijt.

J. Van Harmelen

Wij lezen voor u:

Met Vander Land de wereld rond

"Wat een wereld", op avontuur met de zending, door Sipke Van der Land; uitgever Kok, Kampen. Gerecenseerd door J. Kuntz

Wie verre reizen maakt kan veel verhalen. De schrijver heeft de tijd (en het geld!) kunnen vinden om de wereld rond te zwerven. Hij is in Kenya geweest en in Ethiopie, in Nieuw Guinea en in Singapore. In Toronto en in Wieuwerd (Friesland). In dertig hoofdstukjes vertelt hij van de vele ervaringen die hij op al deze reizen heeft opgedaan.

Sipke Van der Land kan vertellen! Het boek geeft een massa interessante informatie over personen en toestanden waarmee de gewone man niet erg op de hoogte is. De schrijver is niet de platgetreden paden van de alledaagse toerist gegaan, maar heeft achter de schermen gekeken en kan daarom dingen vertellen die doorgaans verborgen blijven. Hij vertelt (om maar een voorbeeld te noemen) van een bezoek aan Sicilië waar hij niet in een deftig hotel in Palermo bleef zitten, maar het binnenland is ingegaan. Hij reisde door het ene armoedige dorp naar het andere en zag hoe de Maffia alles in zijn greep gevangen houdt. In de stad Rieti ("erger kan het

niet") sprak hij met een dominee van de Waldenzen, Tullio Vinay, die daar een centrum voor hulpverlening heeft en zijn best doet om te laten zien hoe het evangelie een verzichte maatschappij veranderen kan. Arbeid, waar we toch eigenlijk nooit van gehoord hadden.

Zo gaat het in al de hoofdstukken van dit boek. Ze zijn de moeite waard om gelezen te worden door allen die het Hollands nog verstaan.

De ondertitel, Op avontuur met de zending, zegt teveel. Het gaat heus niet altijd over de zending. Verhalen als die over de Shriners in Toronto, of over de mummies in Wieuwerd hebben, hoe interessant ze ook zijn, niets met de zending te maken.

Maar de hoofdtitel van het boek is juist, *Wat een wereld!* Ja, inderdaad, wat een wereld!!! Zo rijk en zo arm, zo mooi en zo slecht! En dan te bedenken dat het toch die wereld is die God zo heeft liefgehad!

"God zoekt mensen". Met Paulus en Johannes op reis door de wereld van toen en nu, door Sipke Van der Land; uitgever Kok, Kampen, gerecenseerd door J. Kuntz.

De schrijver vertelt in dit boek van een reis die hij

gemaakt heeft door de gebieden waar indertijd de eerste christenen woonden. Zijn weg ging langs plaatsen die we uit Paulus' brieven zo goed kennen—Galatie, Efeze, Colosse, Filippi, Tessaloniki, Korinthe, Rome - en door de steden waaraan Johannes, in opdracht van de Koning der kerk, zijn brieven schrijven moest—Efeze, Smyrna, Pergamum, Tyatira, Sardes, Filadelfia, Laodicea.

Aan het boek is toegevoegd een hoofdstuk over Jeruzalem en over Patmos, "het eiland van de Openbaring".

"God zoekt mensen" is geen studieboek. Het heeft geen wetenschappelijke prestaties. Het is een interessant reisverslag waarvan de bijbellezers, die vaak geen idee hebben van de wereld van de bijbel, zeer kunnen profiteren. Het is verhelderend om te lezen wat er van al die oude bekende plaatsen overgebleven is. De schrijver vertelt bv. van zijn bezoek aan Selcuk, waar vroeger de grootste en rijkste stad van Klein Azië lag: Efeze. Nu is er nog een museum met veel mooie dingen uit de Romeinse tijd en een openluchtmuseum met de resten van de tempel van Artemis. In alles wat hij ziet vindt de schrijver gelegenheid om allerlei historische en bijbelse bijzonderheden te vermelden. Later in het boek

PERSOVERZICHT

by Carl D. Tuyt

•De wereld werd geschokt met het relaas van de gebeurtenissen in Guyana waar in een verschrikkelijke en lugubere demonstratie van geestelijke verwarring en ontsparing meer dan vierhonderd leden van een sekte en masse zelfmoord pleegden.

•In Ottawa gingen de discussies over de nieuwe begroting voort. In zijn pleidooi liet de Minister van Financien waarschuwend geluiden horen ten aanzien van provinciale politieke tendenzen die ten koste gaan van Canadese eenheid. Het is een waarschuwing die wij allen, afgezien van het verband waarin zij werd gemaakt wel ter harte mogen nemen. Het is naïef om te geloven dat anti-federale bewindvoering alleen in Quebec gebeurd. Zelfs de Amerikaanse Minister van Buitenlandse Zaken sprak tijdens zijn bezoek aan Ottawa en met waarneming van diplomatiek protocol over de noodzakelijkheid van de handhaving van eenheid in Canada.

•De regering in Ottawa onderhandelde met de provinciale regering van Alberta over de mate van verhoging in de olie prijs.

•Canada heeft zich ontfemd over 600 vluchtelingen van Viet Nam die deel uit maakten van de 2200 mensen aan boord van

de mijnenveger Hai Hong die al een maand voor de kust van Mallaka lag omdat de autoriteiten daar toegang tot dat land weigerden. Een tweede schip met vluchtelingen verging voor de zelfde kust en 254 mensen verloren het leven door verdrinking.

•Inwoners van het centrale gebied van de Fraser Valley hadden het hard te verduren toen een storm van meer dan 110 km snelheid dat landschap teisterde. Stroomvoorziening werd onderbroken en meer dan duizend huizen zaten zonder elektriciteit.

•Portugal heeft een nieuwe regering. Carlos Monta Pinto werd de jongste prime-minister in West Europa toen hij op 22 November werd ingezworen. Pinto is 42 jaar.

•Het Deense Parlement verleende zelfbeschikkingsrecht aan Groenland het grootste eiland ter wereld.

•En ons aller geduld met de komedie genaamd "postkantoor" zal in April beloond worden met een verhoging van 21% in de tarieven. U moet de moed maar niet verliezen.

komt Efeze voor de tweede keer ter sprake als het gaat over de 7 gemeenten in Klein Azie. Een prachtige foto laat ons het graf van Johannes zien. We worden er dan aan herinnerd dat het de gemeente van Efeze was die haar eerste liefde had verzaakt.

Het lezen van dit boek doet bepaalde stukken van de bijbel meer voor je leven en je krijgt een beter inzicht in de achtergrond van bepaalde bijbelse gegevens. Wanneer je dan ook bedenkt dat al deze gebieden door de Islam zijn overstroomd en dat er in dat vroegere Klein Azie bijna geen christelijke kerk is overgebleven, word je wel even stil.

De schrijver geeft zijn boek de titel: *God zoekt mensen*, omdat daar de kern van het christelijk geloof in zit.

De foto's zijn uitstekend. Ze geven een goede indruk van wat er in die oude wereld nog allemaal te zien is.

Een uitdrukking als "de godganse dag" ontsiert het boek. Het is niet erg stevig gebonden, de bladzijden kunnen er gemakkelijk uitgescheurd worden.

Voor hen die het Hollands goed machtig zijn is het een mooi en interessant boek.

Achtergebleven of bijgebleven?

Door Ds. J. H. Velema, gedeelte van een artikel overgenomen uit De Wekker van 9 september 1978.

Het is een vreemde vraag die boven dit artikel staat. Het kan zijn dat u zegt: Wat bedoelt u er mee?

Achterblijven vinden we niet leuk. Er zit in de regel achter dat je niet mee kunt komen; dat je reactievermogen traag is en je anderen of allerlei ontwikkelingen niet kunt bijbenen. Niemand vindt het prettig om een uitzonderingspositie in te nemen. Je wordt dan aangekeken als een antiek geval; iemand uit de oude doos, die feitelijk niet meer past in deze tijd.

Toch is het waar dat als men niet denkt en doet zoals de grote massa, ook in de christenheid denkt en doet, dat men dan is achtergebleven. De mogelijkheid bestaat dat dit het geval is. Namelijk dan, wanneer men eigenlijk de tijdloop zou proberen tegen te houden; wanneer men zou zweren bij bepaalde gewoonten van eeuwen geleden als goddelijke waarheden; wanneer men in kleding en woning inrichting, om maar niet meer

te noemen, zou leven als een eeuw geleden. Inderdaad, dan is men achtergebleven.

Maar wat vandaag zeer opmerkelijk is - en het komt hoe langer hoe meer voor - is dat men zo ook op het terrein van de geest bij voorbaat nieuwere opvattingen de juiste acht en zich afkeert van wat altijd heeft gegolden.

Men onderscheidt dan verschillende dingen duidelijk niet en dat onderscheiden heeft grote gevolgen, zij het niet vandaag of morgen, dan wel in de volgende jaren. Als men niet onderscheidt tussen tijdloop en tijdgeest dan moet men alles goedgevonden wat zich aan ons presenteert.

Als men denkt dat de meerderheid altijd gelijk heeft, dan kan men zich niet blijven scharen bij de minderheid die zich niet bij voorbaat laat inpakken.

Als men het Woord van God in elke tijd weer anders wil lezen of anders gezegd, wanneer men het Woord Gods wil laten gaan door de filter van de tijd dan blijft er van het gezaghebbende Woord weinig meer over. Als men bij elke te nemen beslissing niet biddend uitgaat van Gods Woord maar

zich meer laat leiden door wat de tijd vraagt, slaat men een breuk in de gemeenschap der gelovigen, waarvan het enige richtsnoer Gods Woord is.

Als men er alle nadruk op legt dat de verklaring en toepassing van Gods Woord in verschillende perioden van de geschiedenis nogal verschillend is en meent dat men daarmee eigentijdse inzichten kan rechtvaardigen vergeet te onderscheiden tussen menselijke zwakheden en de leiding van Gods Geest. Wie in allerlei zaken, waarvan we een paar noemden, niet met de massa meegaat en tegen de stroom oproeit, wordt al spoedig gezien als een achtergebleven, bijna achterlijk mens. Maar we zullen dit alles toch ook eens anders moeten gaan taxeren.

Achterblijven of er aanblijven is ten diepste geen zaak van conservatisme of progressiviteit. Nogmaals, dat kan het zijn als het gaat om uiterlijke dingen. Maar het gaat in de eigenlijke zin om een geestelijke instelling, om de houding tegenover God en Zijn Woord; om de taxering van de tijd; van de peiling van hetgeen er in de tijd aan de orde is. Om

een onderkennen van allerlei invloeden, die er achter diverse opvattingen werken; om het verstaan van de roeping om vast te staan en niet te vallen of af te wijken.

Een christen staat kritisch tegenover de tijd omdat hij leeft uit de toekomst. Daarom is voor hem de eerste vraag niet of hij achtergebleven of bijgebleven is.

Het zou kunnen zijn dat de achterblijver juist goed is bijgebleven. Hij wil van harte blijven bij de vastheid van Gods Woord, maakt ernst met hetgeen in dat Woord wordt gezegd, neemt de waarschuwing van dat Woord ter harte om waakzaam te zijn en kan niet vergeten dat er ook vandaag allerlei boze aanslagen tegen Gods heilig Woord worden bedacht en dat doet hem intuïtief kritisch staan tegenover datgene wat uit de tijd opkomt en het duidelijk merk van deze tijd draagt.

Wie zich gemakkelijk met de stroom laat meevoeren blijft niet achter, maar hij blijft niet bij de vermaning die door heel het Nieuwe Testament flitst als een lichtende streep: Wat ik u zeg dat zeg ik u allen: Waakt!



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8 DECEMBER

BELANGRIJK:

Kaarten aan familie en vrienden in Canada en de U.S. moeten dichtgeplakt worden en voorzien van een postzegel van 12 c. (derde klas)

Laatste dag voor groeten in Canada zijn:
13 dec. (voor buiten de stad)
17 dec. (voor in de stad)

de levens geschiedenis van Pieter Vermeulen

Gemeente Velsen ©

door Gé Verhoog

38

Aarzelend komt de peuter de kamer in, maar als ze de grote vreemde mannen vriendelijk ziet lachen, komt ze parmantig achter haar moeders rokken vandaan. Ze vat moed en steekt een mollig knuistje uit. Dan pakt de moeder haar op en brengt haar terug naar bed.

In de kamer kringelt reeds de rook van sigaren, de juffrouw schenkt thee in.

"Ja," zegt de heer van Tuyll, "als wij komen is het natuurlijk in verband met de Heide en wat dies meer zij."

"t Blijft ook een belangrijk onderwerp," merkt de meester op. Er ontwikkelt zich een gesprek over het werk van de meester, de groei van het aantal bewoners, de omstandigheden.

"Het eigenlijke doel van onze komst is de school," zegt de heer Hovy, "er zijn zoveel moeilijkheden met tekort aan ruimte zoals bekend en wij menen een oplossing gevonden te hebben."

Een spanning verschijnt op het gezicht van de meester: dit onderwerp is inderdaad een van de belangrijkste zaken geworden.

Op zijn langzame beschouwende manier legt de heer Hovy nieuwe plannen op tafel: een geldlening zal lukken, de aflossing brengt geen onoverkomelijke moeilijkheden mee door bepaalde toezeggingen, men kan de school vergroten dat wil zeggen: "Uw woning willen wij van binnen uitbreken en ombouwen tot een derde schoollokaal en een kamertje voor u zelf, omdat u als hoofd van de school een eigen ruimte moet hebben." Hij legt de tekening op tafel, wijst aan hoe het worden moet. "Drie lokalen zijn voorlopig voldoende, ideaal is het niet, maar we moeten ons nu eenmaal behelpen en dit is naar onze mening een goede en juiste oplossing."

De meester heeft het plan ingezien. "Het lijkt mij uitstekend," zegt hij, het nog eens overziende, "dat worden drie lokalen achter elkaar, tussen het eerste en tweede lokaal een klein afstapje, maar dat hindert niet; we kunnen zondags onze kerkdiensten houden. Aan de oostzijde een open doorlopende maar nu afgedekte gang die leidt naar een klein hokje, goed voor de spullen van onze werkster Naatje. Voorin de hoofdeur, de gang, aan deze zijde van de gang mijn kamertje. In de gang knoppen voor de jassen van de kinderen, de klompen kunnen daaronder staan; ieder lokaal een deur naar de gang en elk lokaal twee ramen." Hij richt zich op na deze geuite gedachtengang. "Ik vind het

een goede uitbreiding, we zijn er hard aan toe. Een ding mis ik: waar laat u mij en m'n vrouw met drie kinderen?"

Er breekt een geamuseerde lach los. Meneer Hovy doet alsof hij dit nu pas ontdekt. "Mijne Heren, waar zullen we de meester laten?"

"Met vrouw en kinderen," doet de meester mee.

"Ja," lacht meneer Boreel, "wat moeten we met de meester beginnen?"

"Geen nood," zegt de meester nu zelf, "ik heb zoveel keten bezocht, ik ken de bouw, we gaan in een keet wonen, of in een hol onder de grond."

"Die worden niet meer toegestaan," komt de heer van Tuyll, "jammer voor uw romantische neigingen. Had ik niet achter u gezocht."

"Mijn vrouw vindt het net zo leuk," plaagt de meester.

"Pieter," ontsnapt het de juffrouw, "wat doe je weer dwaas."

"Nu, dat is toch niet erg?" vraagt de meester, die allang snapt dat men wel aan hem en aan zijn gezin heeft gedacht, al voelt hij de vraag opkomen: wat wil men met hem? Boven alles wil hij zijn vrijheid behouden, maar de oplossing zal wel zijn een deel van een huis in IJmuiden. Een bovenhuis, of iets dergelijks; hij weet dat vele bewoners er graag iets bijverdienen en een deel van hun woning verhuren. Enfin - het hindert niet, alles heeft zijn goede zijde en men moet zich schikken. Niet voor niets woont hij hier al jaren op een stuk grond waar men alle tact van de wereld moet bezitten.

Meneer Boreel zoekt in zijn binnenzak en haalt een enveloppe tevoorschijn. Hij spreidt het papier uit en tot zijn verbazing ziet de meester een tekening. "Hoe lijkt u deze woning?"

De meester is nu werkelijk met stormheid geslagen en de juffrouw eveneens. Wat zij voor zich zien is de tekening van een huis, van een stenen huis - twee hoge, grote ramen en een prachtige voordeur; een bovenverdieping pronkt ook met twee grote ramen aan de voorzijde; het is een huis dat ruimte ademt, dat hecht en sterk is, dat zon binnenlaat en door de sterke muren de kou buiten laat, dit is - een echte woning, die niet bij elke storm op de heidegrond staat te trillen en ineen dreigt te zakken.

"Ik - ik heb dit huis op de Heide nog niet gezien," zegt de meester beheerst, en plotseling komt de dwaze gedachte in hem op: dit is een huis in de stad, wil

men hem naar de stad dirigeren? Is zijn werk hier beëindigd? Wat heeft men met hem voor? Een afschuwelijke teleurstelling komt in hem boven. Weg van de Heide - weg. Hij heeft het vaak gewild, maar nu hij plotseling dat voor ogen heeft: weg van de Heide, nu voelt hij de hechte banden die hem binden aan dit oord. Hij ademt diep: als het comite wil dat hij gaat - hij zal gaan. Ook voor hem zal dan wel een weg gevonden worden.

"Daarom laten wij dit huis bouwen," zegt mijnheer van Tuyll, "voor u en uw gezin."

Het is even doodstil in de kamer; het breiwerk is in de schoot van juffrouw Vermeulen gevallen - ademloos ziet ze haar man aan. Dit kan niet, hun salaris is te klein om zo'n huis te bewonen.

"Mijnheer Vermeulen," zegt de heer Boreel, "we hebben u nu lang genoeg geplaagd, we gaan het u uitleggen. U en uw vrouw en onze families hebben nu vele jaren samengewerkt tegen de armoede op deze Heide; u hebt daar nooit voldoende beloning voor ontvangen..."

Bliksemsnel heft de meester afwerend een hand op. "Mijnheer Boreel, ik ga die kant niet uit."

"Begrijpt u ons goed, mijnheer Vermeulen, en u ook mevrouw," zegt de heer Boreel, en het valt hen beiden op dat hij haar mevrouw Vermeulen noemt, "laat ons het plan uitleggen. U blijft hier - ik meende zojuist aan u te ontdekken dat u de gedachte had weg te moeten? Verre van dat. Wij willen u niet kwijt op de Heide, in IJmuiden, in de gemeente Velsen, maar u moet uw vele werk goed kunnen doen, rustig en plezierig in een huis dat u rust en plezier schenkt, welnu: wij bouwen dit huis voor u en uw gezin op onze eigen grond en bekostigen dit natuurlijk geheel zelf; het komt te staan vlak bij het station Velsen, dus vlak bij het vervoer en meteen vlak bij de school. Het is uw eigendom en valt weer op onze families terug als u uw werk door overlijden moet beëindigen. U woont geheel kosteloos, hoort u, geheel kosteloos, omdat wij daarmee onze waardering willen uitspreken en tegelijk willen zorgen dat u het werk kunt doen. Zorgen voor een woning met alle lasten en kosten bestaan voor u niet meer."

De meester is opgestaan, zijn gezicht is wit vertrokken. Hij keert zich naar zijn vrouw. "Mietje," hapert hij met een vreemde stem, "Mietje, dit is redding uit de hemel - alleen God kan zo'n

uitkomst zenden -"

De tranen staan in haar blauwe ogen. "Ik wist het wel," zegt ze, "t Is Zijn zaak waarvoor we staan..."

Dan drukt de meester de handen van de gasten. Het is hem als drukt hij de handen van Gods gezanten.

22 Het is een machtig gezicht, de eerste boot die door het kanaal naar Batavia gaat, voorbij te zien stomen. Vanaf de Heide is het, als vaart het prachtige schip van de Stoomvaartmaatschappij "Nederland" door de groene weiden en landen heen; vanaf de kanaaldijk ziet men het op enkele tientallen meters afstand en velen genieten dit schouwspel. De kinderen laten zien wat ze kunnen en laten zich van de kanaaldijk af rollen om het schip nog dichterbij te zien, wat de moeders doet gillen, want het is of hun nazaten zo het water in zullen rollen. Bovendien is het op en aflopen van de dijk geen pretje.

De heer Zurmühlen heeft de papieren op zijn bureau aan de kant gelegd; het kantoor is midden op de dag niet druk, hij wandelt naar de sluis om daar de boot, die de verre horizon opvaart naar het sprookje Batavia, te zien uitvaren. Als vanzelf loopt hij een stuk mee naar de kop van de haven tot hij op een duintop het schip in volle glorie zee ziet kiezen. De heer Zurmühlen houdt van dit stuk Holland: de frisse zeewind, de nooit rustende golven en de eindeloze golfzang, de wijde verten in de blinkende horizon, de ongeëvenaarde blonde duinenrij tegen de blauwe luchten.

Soms spelen wonderlijke gedachten door hem heen; zijn handelsgeest heeft hem naar IJmuiden gedreven, het is als voelt hij dat hier meer zal gebeuren dan Amsterdam wil erkennen. Hij staat op de duintop en overziet het panorama, het schilderachtige landschap, duinen, tuinderijen, Wijk aan Zee, polderland in de verte, aan de horizon de stad Haarlem en aan de kust het bescheiden Zandvoort.

Als twee machtige armen de havenhoofden met de twee kleine strekdammen; het witte strand, de twee vuurtorens met hun dwarse strepen op het slanke lijf; vuurtorens, die de schepen de weg naar de veilige haven wijzen door hun standplaats, de Semafoor - door de bewoners meteen omgedoopt in "het Simmesfoor", waarvan men alleen weet dat men daar de seinen van de binnenvarende schepen beantwoorden kan.

Lezers schrijven:

Als er geen mannen zijn voor de kerkeraad

Graag wil ik enkele opmerkingen maken in verband met het artikel door de heren Roffel en Jongejan in Calvinist Contact van 10 november 1978.

Wij zijn in 1975 in Holland geweest en hebben er zeer genoten. We gingen zondags met de familie naar de kerk en zagen daar een vrouw in de kerkeraadsbank. De familie vroeg ons wat we daar in Canada van dachten. Ze vertelden mij dat zij er eigenlijk tegen waren, maar dat het niet anders kon aangezien de mannen zich niet meer beschikbaar stelden.

Die plaats heeft een vrij grote gemeente waar veel werk te doen is en die vrouwelijke ouderling is een begaaf-

de, gelovige vrouw. De Here beware mij er voor dit te veroordelen.

Bij voorkeur echter zie ik geen vrouwen in kerkelijke ambten, maar als er geen

voldoende begaafde mannen zijn, dan zou het geen zonde zijn bekwaame vrouwen te benoemen.

G. Douma,
Athens, Ont.

Het stukje van mr. A. Jongejan in C.C. van 10 november doet mij even naar de pen grijpen. Hij schrijft: "Wat fijn, die mogelijkheid voor begaafde vrouwen, en het zijn er velen om in Christus' kerk als diaken te mogen dienen." en verder: "Als de Here de vrouw al vrij en gelijk gezet heeft, waarom houden wij ze

dan nog ondergeschikt, en dat nog wel in Christus' kerk?"

Maar de apostel Paulus liet ook al geen vrouwen toe om de gemeente te leren. (1 Tim. 2:8-15) Ook zou ik graag willen weten, waarom de Here Jezus zelf 12 discipelen aanstelde maar geen enkele vrouw.

A.J. Seinen,
St. Catharines, Ont.

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Notes of Thanks

LUYT: We sincerely thank all who showed their kindness during the illness and passing away of our dear husband and father, Mr. A. Luyt. Your many expressions of sympathy were deeply appreciated and through this we felt lifted up and experienced God's comfort and love. We praise His name for your kindness.
Mrs. A. Luyt & family.

Births

VOOGT: God has entrusted to us

A beautiful little daughter, to
Love and care for. She
is a new sister for
Sean and Joleen.
Her name is
Alisha Janelle, born on
October 30, 1978.

Thankful parents are Eric and Alice Voogt (nee Moes). 5th grandchild for Mr. & Mrs. John Moes, Hagersville, Ontario. 10th grandchild for Mr. & Mrs. C. Voogt, Rozenburg, The Netherlands. 9746-161 A St., Surrey, B.C. V3R 4P6.

WIDEMAN: Thanks be to God for the safe arrival of our third child, LORILIE ELIZABETH born November 11, 1978. A little sister for Rolf and Christa. Proud parents are Dean and Joanne Wideman of Windsor, Ont. Mr. and Mrs. John VanDerHeide of Amherstburg and Mr. Rolf Wideman of Stouffville, Ont. are the proud grandparents.

WILDSCHUT: With heartfelt joy and thankfulness to our Creator, who so richly blessed us, we wish to announce the safe arrival of JODY MICHELLE, a little sister for Michael. Thankful parents are Arnie & Betty Wildschut. Fourth grandchild for Mr. & Mrs. B. Huizinga and Mr. & Mrs. S. Wildschut, Sarnia. 893 Bond St., Sarnia, Ont. N7S 3C4.

YPMA: We thank God for entrusting to us, BRIAN ARKO, born November 10, 1978. Weight 8 lbs. 4 ozs. A brother for Paul & Suzanne. Arko & Lorraine Ypma, 17 Glen Eden Court, Hamilton, Ontario L9C 6H5.

Marriages

KONING-HULSE: The children of Mr. Sytze Koning and Mrs. Antje Hulst invite you to come and witness their marriage vows, D.V., on Friday, December 8, 1978 at 4:00 p.m. Aylmer Christian Reformed Church. Rev. William Renkema officiating. We are thankful to our Lord for bringing them together.
Dave & Annie Koning — Mt. Hope
Dick & Sandra Koning — Cayuga
Martin & Elly Koning — Mt. Hope
and 14 grandchildren.
Rinus & Audrey Hulst — St. Thomas
Marlyn Coville — Aylmer
Bob & Corrie Hulst — Aylmer
Andy & Mary Ruth Hulst — Aylmer
Fred & Barbara Hulst — Aylmer
John & Annie Hulst — Aylmer
Jerry & Kiny McGee — St. Thomas
and 21 grandchildren.

Marriages

SCHUURMAN-GUENTHER: Mr. & Mrs. C. Schuurman of R.R. #2, Branchton are pleased to announce the forthcoming marriage of their daughter, SHARON JOANNE to WILLIAM LEROY, son of Mr. & Mrs. Jake Guenther of Waterdown. The wedding will take place, D.V., on Saturday, Dec. 16, 1978, at 5 p.m. in the Calvin Christian Reformed Church of Dundas. Rev. J. Zantigh officiating. Future Address: R.R. #3, Puslinch, Ontario.

Anniversaries

1943 1978
Thanking God for His many blessings, our parents,

REMKE and JANETTE
KOOISTRA (nee Feddema)

hope to celebrate their 35th Wedding Anniversary on December 15, 1978. On December 19, Dad also celebrates the 35th anniversary of his ministry. They are having a reception for both occasions on December 15, 1978. Come and celebrate with them at the Mezzanine of Wilfred Laurier University, University Ave., Waterloo, Ont., from 8-11 p.m. We, their children, wish them God's continued blessing and guidance in the future. With love,
Dorothy & John Kralt; Jason, Gerard — Ottawa, Ont.
Jacky & Theo Vandeputte; Jody, Denise, Robin, Casey — Freeleton, Ont.
Joanna & Clarence Kooistra — Vancouver, B.C.
John Kooistra — Ottawa, Ont.

Clinton Scarborough
1954 1979

"Acknowledge Him in all thy ways and He shall direct thy paths." Prov. 3:6
With the Lord's help and love, they made it! We ask you to share in our joy as our parents,

PETER E. MEDEMA SR.
and
ANNEKE MARGRETHA
MEDEMA (van Wieringen)

celebrate their 25th Wedding Anniversary, on January 3, 1979. May God give you strength for another 25. With love until the numbers that have no end.
Anneke and John
Willemine
Yvonne
Peter, Jr.
Open House, Monday, January 1, 1979, 2-4 p.m., 7-9 p.m.
53 Howell Square, Scarborough, Ontario M1B 1C3.

On December 6, 1978, the Lord willing, we hope to remember with our parents and grandparents,

SIMON AND MARGARETHA
DE GROOT (Schalk)

the occasion of their 45th Wedding Anniversary. It is our prayer that the Lord will continue to bless them and keep them in the years to come. Dad is still in the Orthopedic & Arthritis Hospital, Wellesley St., Toronto, where he is recuperating from a so far successful operation on his hip. Also for that we give thanks to the Lord. Their thankful children,
John & Margaret Koosterman
Eelke & Truus Kloosterman
Adrian & Jane De Groot
and 10 grandchildren.
Home address: 110 Douro St., Apt. 110, Peterborough, Ont.

Business

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Hamilton, Ont.
Phone 416-389-2012

Obituaries

The Council and congregation of the Bethel Christian Reformed Church, London, Ont., express their sincere sympathy to elder George Dykhuis and family in the passing of his wife,

MARTHA

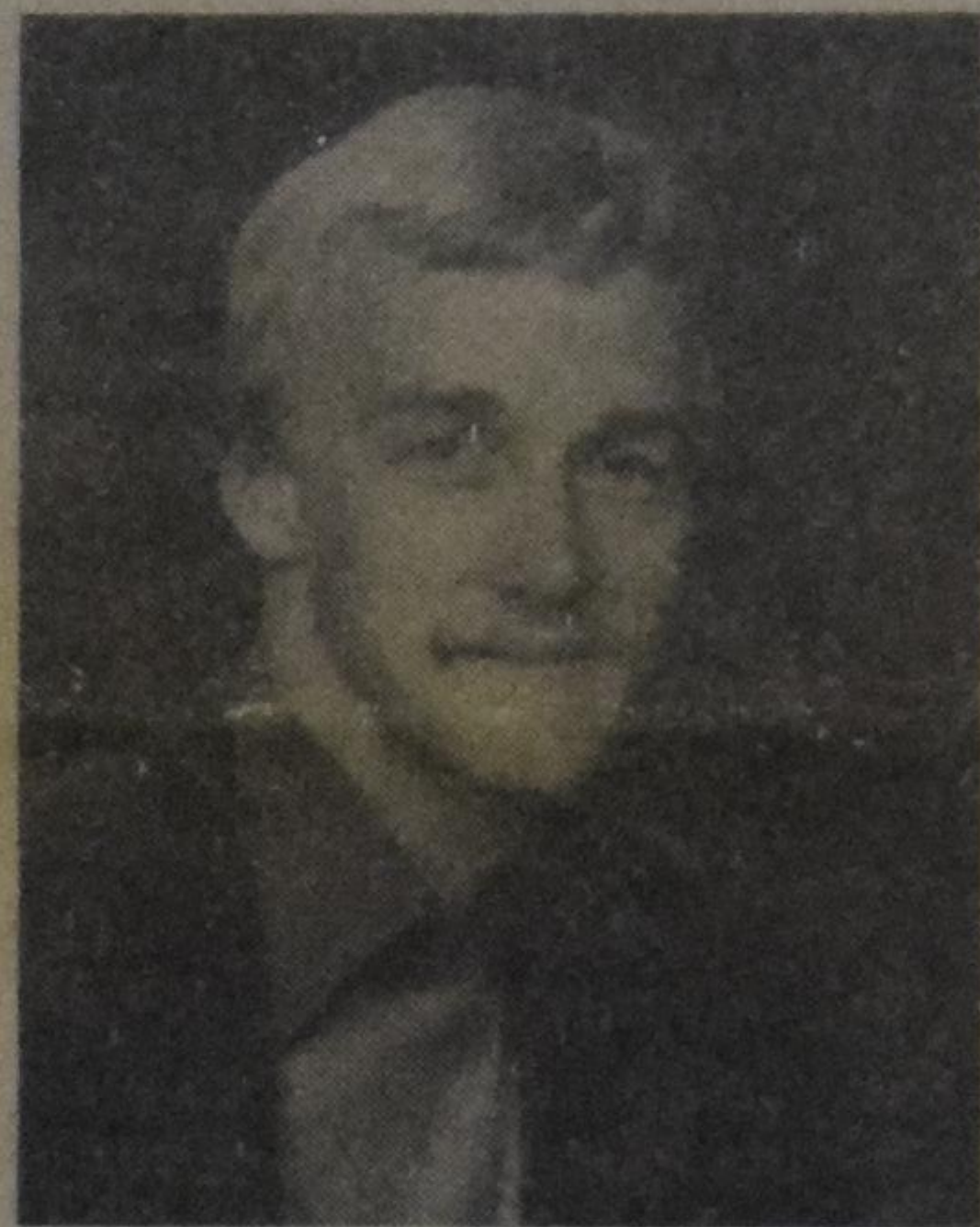
May our God through His Word and Spirit continue to give comfort and strength in this time of sorrow. Rev. A. Beukema, Pres., L. DeKoter, Clerk.

On November 9, 1978, the Lord took home into His eternal rest our dear wife, mother and grandmother,

FROUKJE SIKKEMA (nee Prins)

at the age of 74. Loving wife of Lambert Sikkema. Mother of: Edna Sikkema
Tena & John Klompier
Ray & Chris Sikkema
Ralph & Gita Sikkema
Rhea & Harry Terpstra
Beatrix & Dick Overgaauw
Hermina Sikkema
John & Viola Sikkema
and 24 grandchildren.
"I lift up my eyes to the hills. From whence does my help come? My help comes from the Lord, who made heaven and earth." Psalm 121:1,2.
1101 Cornell Ave., Modesto, Calif.

Announcements



Mark Polet, son of Mr. and Mrs. Tom Polet of 48 Gateway Drive, Calgary, was selected as Canadian student to attend an international post-graduate course in environmental engineering at the University of Delft, The Netherlands. He was also awarded a full course scholarship by the Ministry of Arts & Sciences of The Netherlands.
Mark was born in Winnipeg, Manitoba where he received his primary education at Calvin Christian School.

He graduated in 1977 from the University of Alberta, with a B.Sc. degree with honours in Zoology. He is well known in Canadian swimming circles where he achieved "All Canadian" status, and was awarded the Beaumont trophy in 1977 for the most outstanding swimmer.

He has been employed by the Alberta Department of Fish & Wildlife as a research biologist.

During the past year, he was contracted to Gulf Canada Ltd. as a biologist in environmental planning.

He will be in The Netherlands until September, 1979.

Misc.

Books wanted:

Do you have Dutch books you are no longer using? I am interested in obtaining good quality theological works and commentaries for my library. I am especially interested in Korte Verklaring, Kommentaar, and works on the Catechism. Also I am looking for Calvin's commentaries in English. I need these for my ministry and would appreciate hearing from you. Write or call, Rev. Henry Gunnink, 298 Broadway, Orangeville, Ont. L9W 1L3. Ph. 519-941-0204.

Personal

Neat woman 49, Christian Reformed, would like to meet a neat gentleman. Please reply in English or Dutch with a recent photo to Box #4344, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Gentleman, early fifties, would like to correspond and meet a sincere Christian lady. Reply to Box #4345, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Christian gentleman, 44, wants to write Christian lady, early thirties. Send picture. Please write to box #4329, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Middle aged Christian lady wishes to correspond with Christian gentleman. Please write to Box #4343, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L3R 4L3.

Domestic Help

I would like help in the household — motherless home. Six (6) children, ages 6 - 16. Live or or out. Contact Mr. George Stad, Box 2031, Smithers, B.C. V0J 2N0.

Real Estate

Poultry Farms wanted:

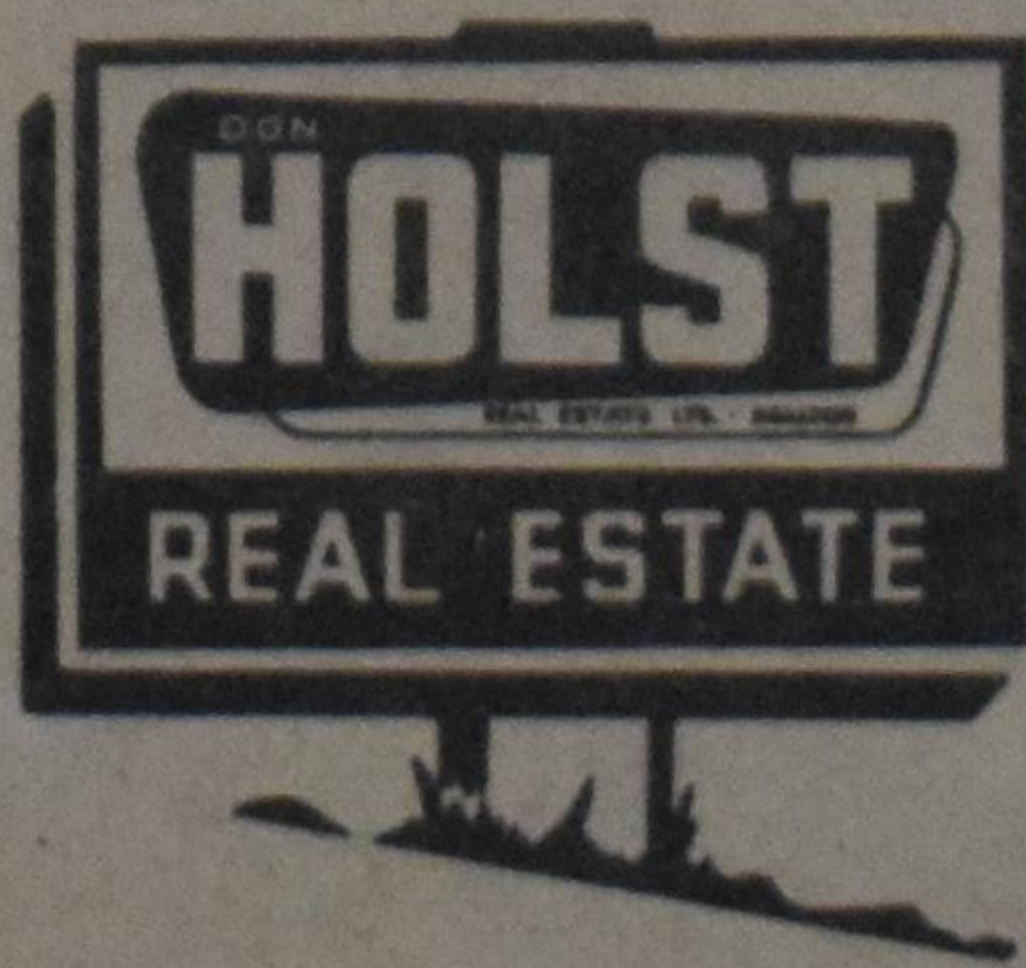
If you want to retire or for any reason think about selling your broiler, turkey or any other poultry operation, please write or call us (collect). We have a list of buyers to accommodate you! Preferably within reach of Church and School, but we'll look at any place in Ontario.
Gerrit Otten Real Estate Broker
Ph. 416-563-7904
or write
Box 1078, Beamsville,
Ontario L0R 1B0

Farms for sale

100 acre Dairy Farm. Woodstock area. Excellent 3 bedroom home. Barn ties up 42 cows, 2 silos and newer drive shed. Complete with all machinery, feed, reg. herd of Holsteins and 1500 lbs. daily quota's. Christian school area. Owner's health requires quick sale, may hold mortgage on property.

313 acre Cash crop. (cucumbers, tomatoes, corn) with 255 workable acres, mostly tile-drained. Large stone house in good repair, bunk house and newer 40' x 153' drive-shed. North-east from Waterford.

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Attention! Poultry farmers. Laying hen barn, 60,000 sq. ft. floor area. Presently producing hatching eggs under contract. Very attractive building plus egg packing and cooler room. Three bedroom modern bungalow. Attached garage. Paved drive. Owner retiring. Anxious for offers. Contact Albert Carson, 519-291-4241 representing Don Holst Real Estate Ltd., Realtor.

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Farms for sale

21,000 layers basic quota; 4 bedroom home. All buildings in top condition.

30,000 cage layers; 2 barns; in real good condition. In Niagara Peninsula. Call Keith Miller, representative,

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evenings 774-4077

Help Wanted

A person on beef/grain farm, must have basic knowledge of beef cattle and farm equipment. Housing provided. Send resume and expected salary to:

Vogelaar Brothers
Box 375
Pincher Creek, Alta. T0K 1W0
Telephone: 403-627-2078

Working Manager

wanted on layer and hog farm. Good house available, about 4 miles from Ridgetown. Salary and bonus system.

Kuipers Poultry Farms
R.R. #1, Aylmer, Ont. N5H 2R1
Tel: 519-773-3704

Shop foreman wanted for structural and plate fabricating shop. Must have technical background. Salary from \$18,000 and up, based on an hourly rate, plus company benefits. Box #4339, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

For Sale

SHUFFLEBOARDS: Dutch size 1.95 m. with storage for 30 stones. Complete \$35.00. R. Vos, 9 Third St., Belleville, Ont. K8N 4R7. Telephone: 962-9906.

New large three-bedroom home for sale or rent. Located in a quiet small village, 15 minutes from Waterloo University and Waterloo Christian Reformed Church. For immediate possession, write or call: Van Dyke Const. Co. Ltd. (519) 579-1520 or write to 52 Nine Pines Rd., Kitchener, Ontario N2E 1L4.

Teachers Needed

Kingston: The Kingston Christian School invites applications for a teaching position in the grades 2 and 3 (combined class). Duties to commence January 3, 1979. Please send applications to the principal, Mr. William R. Rang, Kingston Christian School, Wright Cres., Kingston, Ont. K7L 4T9.

Calgary: The Calgary Christian School will have January vacancies for the following positions: 1. remedial reading teacher for the elementary grades. 2. a teacher's aid for grades 2 and 3. 3. a Junior High English teacher. 4. a French teacher for grades 4 through 12. For further information, please contact: Mr. G. Vanderveen, principal, 2839-49th St. S.W., Calgary, Alta. T3E 3X9. 1-403-242-2896. Due to immigration difficulties, only Canadians or those with landed immigrant status need apply.

Teachers Needed

Houston: The Houston Christian School needs 1 teacher for teaching grades 3 and 4. Experience preferred. Please contact:

John Franken, principal
Box 237, Houston, B.C. V0J 1Z0
Phone (604) 845-7736 [school]
(604) 845-7441 [home]

Bulkley Valley Christian High School of Smithers, B.C. will be hiring a **PRINCIPAL** for the school year 1979-1980. Interested people should contact,

Mr. Art Groot
Box 2998
Smithers, B.C. V0J 2N0
or phone 604-847-9223

Waiting for a challenging call to help establish a new school. The **Orillia Christian School Society** is offering a position for a

teaching principal

in its new interdenominational Christian school to be opened for the 1979-1980 school year. D.V. Experience in Christian school teaching is essential. Please forward your inquiries and resume to Mr. Karl Schenk, Box 621, Orillia, Ont. L3V 3K5 or phone 1-705-326-3515 or 1-705-326-9414.

Abbotsford Christian Secondary School

requires a Junior High

French Teacher

for the second term, beginning February 1, 1979. Please contact: John Messelink, principal, for application forms and/or information. Phone 604-859-5528, Box 175, Abbotsford, B.C. V2S 4N8.

CALVIN CHRISTIAN SCHOOL — WINNIPEG, MANITOBA

needs a

principal

starting with the school year 1979-1980

If you are interested please address inquiries and resume to: Mrs. Gert Bakker, Box 44, Station F., Winnipeg, Man., R2L 2A5. Telephone: (204) 667-5851 or (204) 668-7498, Dr. R. Postuma.

Help Wanted

The association for substitute family living invites applications for the position of

house co-ordinator(s)

for the Homestead in Hamilton, a group home for post-psychiatric young adults, with possible accommodations for seven residents. This is a challenging and rewarding position for a couple who would like to assist the residents in their efforts toward rehabilitation. Ability to teach life skills is necessary. Separate living quarters provided. Salary to be negotiated. Please direct inquiries and resumes to:

Mr. John Prinzen
2015 Heaton Rd.
R.R. #2, Burlington, Ont. L7R 3X5
phone home: 335-2904
or bus. 528-1441

BETHESDA, THE CHRISTIAN ASSOCIATION FOR THE RETARDED, is presently expanding its programme, and is now in need of a

Director

of Community Services. This position involves working directly with the families of the Retarded within the Church community. Specific tasks would be: Family Support Programming, Volunteer Services Programming, Public Relations. Required for this position is an individual with strong Christian convictions of Reformed background. This person should be sensitive to the needs of the families of the Retarded, and should have good listening and communication skills. Experience working in the field of mental health is required. A degree of diploma in one of the helping professions is desirable. Salary — negotiable. Please submit resume by January 15, 1979, to:

Bethesda Christian Association for the Retarded,
c/o Mrs. Valerie VanderVelden
Secretary of the Board
20263 - 46A- Ave.
Langley, British Columbia, V3A 5K5

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Youth Ministry, 3600-15A St. S.W., Calgary, Alta. T2T 5P8.
Applications will be kept confidential upon request.

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For more information, please call or write to:

Mr. and Mrs. Albert DeJong OR Travel Associates
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Dordt College announces the first recording in a series produced by the Dordt College Band, Concert Choir and Chorale, which will eventually result in a collection of one of each of the psalms in the Psalter Hymnal.

This first album features psalms one to eighteen including:

- Psalm 4 — On the Good and Faithful
- Psalm 8 — O Lord, Our Lord, In All The Earth
- Psalm 15 — Who, O Lord, with Thee Abiding
- Psalm 18 — I Love the Lord

The price for each album is \$6.00.

Please send me _____ album(s) at \$6.00 each.

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Send to: "Be Thou Exalted, Lord," Dordt College Bookstore, Sioux Center, Iowa 51250.

R.E.S. news

Most Canadian Lutherans talk about merger.

WINNIPEG (CCP) — Official merger negotiations between three Lutheran church bodies have ended.

The Joint Commission on Inter-Lutheran Relationships has been trying to achieve altar and pulpit fellowship, and subsequently, merger into one Canadian Lutheran church for over 10 years. The JCILR in November 1977, members could not reach agreement on the interpretation and authority of scripture, thereby shattering hopes for one Canadian Lutheran church.

Negotiations began this month between two of the three churches, the ELCC and LCA-CS, to bring about merger of two-thirds of the Lutherans in Canada.

Churches against dictatorship

OTTAWA, ONT. (CCP) — The United, Anglican and Roman Catholic churches have asked the federal governments to support resistance groups fighting against the regime of president Anastasio Somoza of Nicaragua.

A letter to prime Minister Trudeau says the churches support the popular resistance and "Deplore the current attempt by the Somoza dictatorship to eradicate it at great cost to human life and vast destruction of towns and cities."

Specific church recommendations, not endorsed by the Roman Catholic Church because the Catholic Conference in Nicaragua hasn't been consulted, include suspension of diplomatic relations and the termination of bilateral trade and aid with the Somoza government.



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For information or registration write:

Rev. Wesley Smedes, Board of Home Missions
2850 Kalamazoo S.E., Grand Rapids, MI 49560
Phone: (616) 241-1691

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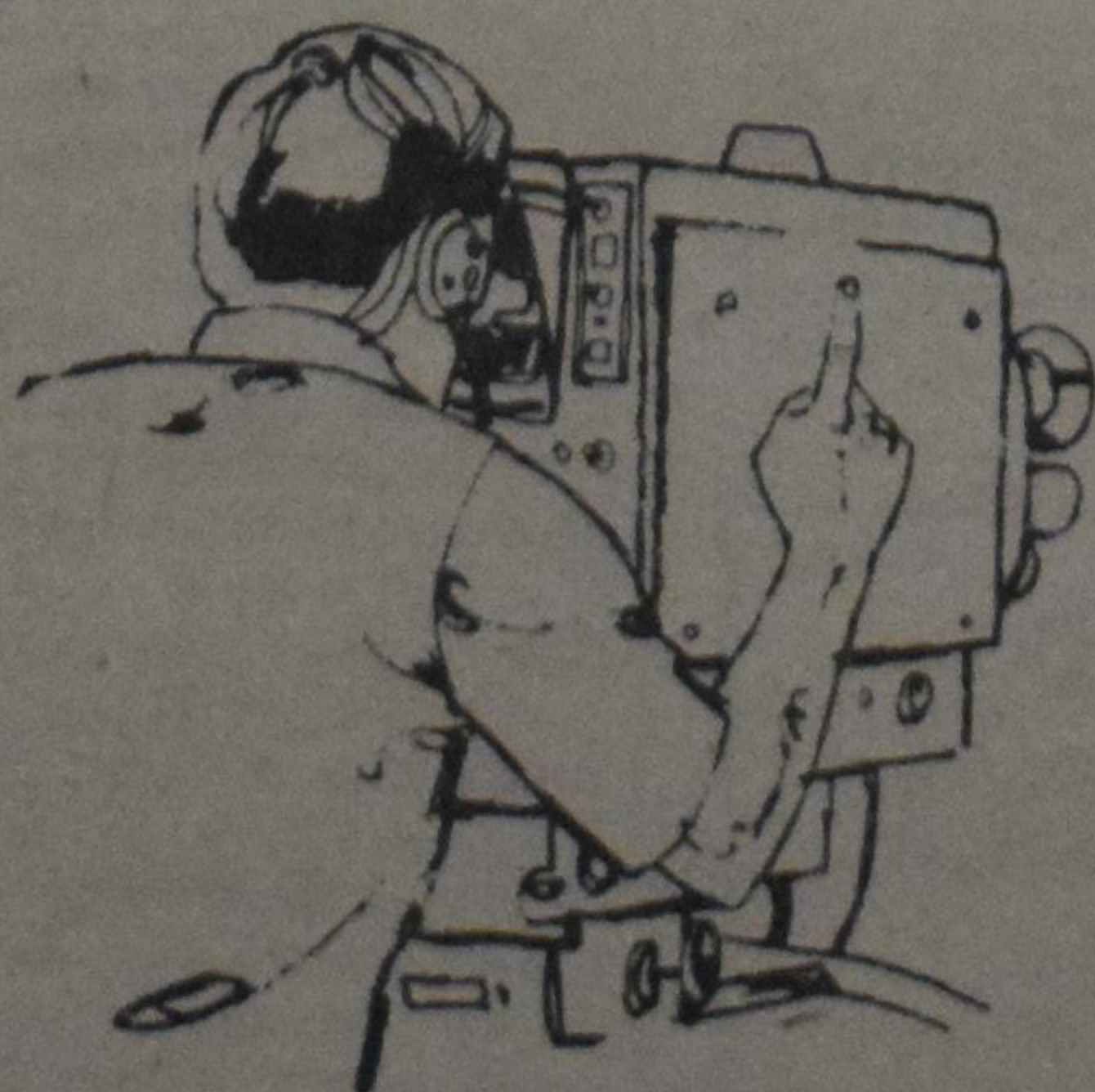
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CRC-TV



WINTER PROGRAMMING SCHEDULE

CRC-TV is releasing four half-hour documentary programs in major viewing areas throughout North America. Plan now to view these programs in December and January. Check your local listings to confirm the dates and times of the broadcasts. The programs scheduled for release are:

- Dawn Treader
- Illegitimacy: Whose Concern?
- Facing Death
- What Kind of Freedom?

LOS ANGELES

10 p.m., Channel 13, Dec. 25, Jan. 1,
Jan. 8, and Jan. 15.

NEW YORK

Channel 9 (time & dates to be announced later).

AMES

1:30 p.m., Channel 5, Dec. 10, Dec.
17, Dec. 24, and Jan. 7.

GRAND RAPIDS

2:30 p.m., Channel 13, Dec. 10, Dec.
17, Dec. 24, and Dec. 31.

CLEVELAND

8 p.m., Channel 43, Dec. 26, Jan. 2,
Jan. 9, and Jan. 16.

SIoux CITY

Channel 14: 7 p.m. Dec. 20; 6:30
p.m. Dec. 30; 6:30 p.m. Jan. 5, and
7:30 p.m. Jan. 10.

MONCTON

9:30 p.m., Channel 2, Dec. 5, Dec.
12, Dec. 19, and Dec. 26.

HALIFAX

9:30 p.m., Channel 5, Dec. 5, Dec.
12, Dec. 19, and Dec. 26.

SYDNEY

9:30 p.m., Channel 4, Dec. 5, Dec.
12, Dec. 19, and Dec. 26.

ST. JOHN'S

6:30 p.m., Channel 6, Dec. 5, Dec.
12, Dec. 19, and Dec. 26.

TORONTO

1 p.m., Channel 11, Dec. 10, Dec. 17,
Dec. 24, and Dec. 31.

VANCOUVER

Channel 8: 8:30 p.m. Dec. 4; 8:30
p.m. Dec. 13; 8:30 p.m. Dec. 18; and
7 p.m. Dec. 27.

CHICAGO

9:30 p.m., Channel 44, Dec. 26, Jan.
2, Jan. 16, and Jan. 23.

MADISON

6:30 p.m., Channel 27, Dec. 20, Dec.
27, Jan. 3, and Jan. 10.

WAUSAU

6:30 p.m., Channel 9, Dec. 20, Dec.
27, Jan. 3, and Jan. 10.

LA CROSSE

6:30 p.m., Channel 19, Dec. 20, Dec.
27, Jan. 3, and Jan. 10.

MIAMI

9:30 p.m., Channel 6, Dec. 24, Dec.
30, Jan. 6, and Jan. 13.

Books

The history of our Jewish neighbours

The Land That I Show You: Three Centuries of Jewish Life in America by Stanley Feldstein; published by Anchor Press/Double Day, 1978; 512 pages, price \$12.95 (U.S.A.). Reviewed by Peter Sluys, Lacombe, Alta.

This is a book about immigrants, not to Israel as you may expect from reading the title, but to the U.S.A. Now many of us know the experiences of an immigrant: the hopes and fears, the expectancies and the disappointments, the struggles and the victories. However, no people has ever felt these more intensively than the Jews, simply because they were a people who had already been looking for a homeland for 1950 years as they wandered from country to country where they remained strangers.

This book, then, is about Jews who ended up in the U.S.A. and settled there. It encompasses more than 300 years of Jewish history in this North American country starting from a small pioneer group which settled in 1654 in the New York area (just as the Dutch did some years before) till the present.

The author is very open and frank since he not only describes the anti-semitic bias which gave Jews trouble even in this democratic country, but also what the "superior" attitude of some Jews did to other Jews. It is a very detailed, historical yet vivid account of how Jews have fared, where they settled, what hopes were dashed and which dreams came true as they settled in the USA and became responsible citizens of that country. Yet you feel underlying it all, their longing

for the country which God showed to Abraham: Israel. The author acquaints us with the historical development of the various Jewish religious bodies from a historical perspective, and leads us to understand the modern Jew against his particular background in the USA.

This is a worthwhile book to read for everyone who meets Jews and is interested in them as Christians. It may be a little too detailed to read straight through if you try to remember all historical materials. However, the style is lively and vivid, full of humor, satire and whatever else lives in a human heart; author Feldstein is a fascinating story teller.

I sincerely wish that every Christian who is in touch with Jews would read this history book which reads like a novel.

Other heroes of the faith

Pilgrim Aflame by Myron Augsburger; published by Herald Press, Scottsdale, Pennsylvania and Kitchener, Ont.; 288 pages. Reviewed by Alice Los.

Historically the Reformation has been equated with men like Luther and Calvin. From our early school years on, when the date October 31st Anno Domini 1517 and the name Wittenberg were impressed upon our minds almost indelibly, we've been familiar with the issues of those days and how they have affected the church we grew up in.

Pilgrim Aflame describes the life and martyr's death of one of the lesser known figures of that time. It's the story of Michael Sattler, an Anabaptist and as such causes us to look at this part of Church history from a different angle.

As a Benedictine monk, who in time found himself the Prior of a south German monastery, he initially came to conversion through the teachers of Martin Luther, only to join the Anabaptist movement as one of their capable leaders a few years later.

It's interesting to see the basic theology of these people take shape in the thoughts and discussions of the scholarly Michael and his colleagues. They wanted a free church without any control or interference from the state, first of all.

Secondly, and this became as we all know one of their most important doctrines, they rejected the baptism of infants and reserved this sacrament only for adults upon the confession of their faith. Their stand on the bearing of arms and swearing of oaths also dates from these early days of their existence when this "pilgrim aflame" composed their seven Articles of Faith.

Sattler and his wife were a courageous couple. For a few precious years after their conversion (she used to be a Sister at the Beguinage in Staufen) they knew the joys of a happy marriage. In these years they worked closely with other, better-known Anabaptists such as Conrad Grebel, Felix Mantz and George Blaurock. But they all met death in quick succession.

Pilgrim Aflame is written in plain, clear English and although a bit dull at times, it made an impact on me.

The influence of a Whitehouse black

Beyond Defeat by James E. Johnson with David W. Balsiger; published by Doubleday, Galilee Series; 274 pp., 1978; price, \$7.95. Reviewed by Peter Slofstra.

A black man and a Christian, James E. Johnson tells his life story as an illustration of Philipians 4:13, "I can do everything through Him who gives me strength." As this autobiography unfolds and shows his steady forward and upward mobility through a career in the Marines and government life, the reader meets a man of exceptional intelligence and deeply rooted faith. The book is skillfully written with co-author David W. Balsiger, author of **In Search of Noah's Ark**. We are brought to a point where the book's conclusion must be ours; namely, that the Christian who does all things through Christ is **Beyond Defeat**.

By avoiding technical descriptions of political life and focusing instead on the man and his confrontations with his superiors in the Marines, his fellow government workers, his clients, and his family, **Beyond Defeat** successfully reaches out to a wider reading audience. Johnson's founding of the Washington Prayer Breakfast movement and his direct manner of Christian witnessing to anyone in need, at anytime, anywhere, are all part of this book so that

basically it can be best described as a positive testimony by a successful Christian who attributes all his blessings and achievements to God.

With much skepticism I read chapter 24 in which Johnson tells of his death due to a car accident, of meeting many loved ones in heaven and seeing Christ as a bright light, and of his reluctant return to a terribly painful life and consciousness. At other points in the book I was uneasy about the first person accounts of the numerous "firsts" that Johnson achieved as a black American. I must confess a basic distrust of Christian success stories and the partial listing of nearly a hundred "firsts" for the black American heritage on the last page of the book somehow doesn't harmonize with Christian humility.

With some caution, therefore, I recommend this book. It is good to meet a black Christian who influenced and changed a prejudicial system with love instead of hostility and violence. And certainly the homespun biblical wisdom of the entire Johnson family is one of the best features in this autobiography. This prayer by Johnny Johnson's father comes to mind as one such nugget: "O Lord, thank you because we're all here, and we're getting along just fine, and we're sure much obliged. Amen."

ART IN GOD'S WORLD

You are invited to attend an evening course as an introduction to a Christian understanding of the place of art in society.

- WHEN:** Five Thursday evenings starting Jan. 11, 18, 25, Feb. 8, 15
- WHERE:** Institute for Christian Studies, Toronto
- WHO:** Dr. C. Seerveld, Senior Member in Aesthetics at the Institute
- WHY:** Did you ever look at a painting and think, "that's art?" This course will help a person know how to look at a painting, and develop Christian sensitivity in approaching the arts generally. A previous background in art is not necessary.

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LET'S PLAY CHESS

SEPTEMBER LADDER AND SOLUTIONS

Contestants	Problems:	#755	#756	#757	#758	Sub-Points:	Pre-Total	Total	
		3	2	3	2	10	Total		
J. Wilms (III)		3	2	3	1	9	89	98	WIN-
H. Douma (I)		0	2	1	0	3	77	80	NER!
F. VanderWoude		3	2	2	2	9	61	70	
R. Buist		3	-	-	-	3	58	61	
A.J. Klein		3	2	3	1	9	48	57	
K. Amsinga (III)		3	1	3	1	8	29	37	
M. Melissen (V)		3	2	3	0	8	20	28	
H. Brouwer (I)		0	2	0	0	2	3	5	

Comments
Congratulations go to Mr. Wilms, who reached the top of the ladder for the third time. The publisher will send you a chess book for all your efforts. We hope you can continue climbing with us for a long time yet.
Number 757 was considered to be the most time-consuming problem although it was not easy to find all of the threats of #758 either!
New solvers are always welcome and guaranteed a prize since points are not cancelled unless solutions are not sent in for three consecutive months.
Request: Is there anyone who kept the games of the World Chess Championships? One reader is anxious to have them.

Solutions
#755 (Speckmann)
Key: 1. B-Q4 tempo. Variations: 1. --, N/Q4; 2. N-K3 ch., K-K8; 3. B-B3 mate
Try: 1. N-Q4?, N/R4-B3; 2. N-N3, N-K5 no mate.
#756 (Goethort)
Key: 1. N-KN5, threat; 2. N-K4 mate.
#757 (Seider) Each of the four Black moves allows only one of the threats to proceed. Key: 1. N/B4-K3 Variations: 1. --, RxP; 2. P-B6 and 3. N-B5 mate. 1. --, BxP; 2. B-K4 and 3. N-QB2 mate. 1. --, R-R5; 2. N-Q1 and 3. BxP mate. 1. --, R-R6; 2. P-Q6 and 3. R-Q5 mate. Try: 1. P-Q6?, BxP no mate.
#758 (Molnar)
Key: 1. R-Q4 threats; 2. R-Q6, Q-Q5 or Q-B7 mate. See how each Black defence (R-B2, N-B5, N-K5) defends a square, opens a diagonal or file and closes another diagonal or file so that none of the threats can be carried out. Try: 1. RxR or N-B5, N-K5 no mate.
Dutch Solutions
#755: 1. Ld4 tempo
#756: 1. Pg5 dr. 2. Pe4 mat
#757: 1. Pc4-e3, Ta7; 2. f6 enz. 1. --, La7; 2. Le4 enz; 2. --, Ta4; 2. Pd1 enz.; 1. --, Ta3; 2. d6 enz.
#758: 1. Td4 dr. 2. Td6, Dd5 of Df7 mat.

NOTE: The deadline for problems #763 and #764 is December 20th, as usual. However, there will be no second series in November because it was misplaced. It will appear as one of the December Series.
P. Layer

Calendar of Events

- Dec. 2 Fund raising dinner at 6:30 p.m. in the Hamilton District High School with entertainment.
- Dec. 8 Open house and dedication service of the new John Knox Christian School in Wyoming, Ont. at 7:30 p.m.
- Dec. 9 "The Messiah" by G.F. Handel, performed by the Laudate Dominum Choir of Chatham. Director: John Postma, Organist, Douglas Haas of Kitchener. Park St. United Church, Chatham, Ont. 8 p.m.

Christmas celebration
with Choral Society "Praise the Lord" of Brampton and Collegium Musicum Male Chorus of St. Catharines, with Andre Knevel, organist. Nov. 25, 8 p.m. in Whitby, Hebron CRC; Dec. 3, 8 p.m. in St. Catharines, Trinity CRC; Dec. 17, 8 p.m. in Brampton, Second CRC.

Andre Knevel Organ Concerts
Dec. 2 — Central United Church, Woodstock, Ont. at 8:15 p.m. Dec. 6 — in downtown Hamilton, St. Paul's Presbyterian Church, James St., at 12 noon. Dec. 9 — with the Toronto Choir "Praise the Lord" in the St. Thomas Anglican Church, St. Catharines, Ont. at 8:15 p.m. Jan. 20 — St. Luke Anglican Church, Mississauga, Ont. (1513 Dixie Rd.) at 8:15 p.m.

Lectures by the Theological College of the Canadian Reformed Churches.
After the public lectures on Kingdom and Church in the Old and New Testament, Dr. J. Faber, Professor of Dogmatics, will offer a course about the topic "Kingdom and Church in History and Performed Doctrine." He hopes to deal with some major figures in the history of doctrine (Augustine, Luther, and Calvin, e.a.) and to round off the lectures with an exposition of the relation between Kingdom and Church in the Reformed confessions. November 30, December 7, 14, and 21, Guideo de Bres Canadian Reformed Highschool, Library, (Stone Church Rd., between Upper Wellington & Upper Wentworth). Admission is free for registration. Call the College at 529-5569.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Dec. 8	Dec. 6	Dec. 4 (noon)	Nov. 17 (noon)
Dec. 15	Dec. 13	Dec. 11 (noon)	Dec. 8 (noon)
Dec. 22	Dec. 20	Dec. 18 (noon)	Dec. 15 (noon)

Books

A European import but a North American contribution

Story Bible for Older Children by Anne de Vries; translated into English by Theodore Plantinga; published by Paideia Press, St. Catharines, 1978; 346 pages; price: \$12.95. Reviewed by Maria Kuntz.

Those of us who were acquainted with Anne de Vries' *Groot Vertelboek voor de Bijbelse geschiedenis* in their youth must have been pleasantly surprised to learn that Paideia Press has published the English translation of the Old Testament **Story Book for Older Children**.

This story Bible is a very unique one. Anne de Vries, its author was a master-writer. Several of his books have become classics over the years. Some of them have also been published in English recently.

Anne de Vries did quite a bit of Bible study before he started writing. It is only when you use this Bible and compare it with other story Bibles that you notice this. De Vries worked on these books from 1933-1938. In his foreword of the Dutch edition he wrote: "Never in my whole life have I sent a book into the world with so much hope. And never have I labored with so much joy as I did on this great book with its many good and beautiful stories about God and his people." He also mentions how happy he was with the art work of C. Jetses.

It is really fantastic that this English translation, which should

have been done years ago, especially since it has already been translated into several other languages contains these same illustrations by Jetses in the sense that he is particular about the specific content of his illustrations. One can look at those pictures many times and yet see something new in them every time.

Theodore Plantinga performed the difficult task of translating well. He quite ably translated the Dutch language of the 40's into our modern every-day English of the 70's. It struck me that on the first page he uses the word "electronic" to give an example of what man makes. Anne de Vries had said: "Al die knappe mensenmaaksels, dat zijn maar dode dingen." The translation adds here: "They are mechanical — or perhaps electronic."

Here and there the translation varies a little from the original. But it is more the omission of sentences than their addition. I wonder why Plantinga did that. One cannot say that de Vries fantasizes a lot or that he is overly emotional. Still, it seems to me that specifically the sentences that could be judged to be a bit sentimental are sometimes left out: in the story of Ruth, the sentence: "Wenend omhelsden zij elkaar." (weeping, they embraced each other). In the story of Abraham's sacrifice Anne de Vries used this title: "God liefhebben boven alles" (Loving God Above All), which states the theme of

the whole story. But in the English Bible the chapter is divided into two parts, one entitled "Abraham's Struggle" and the other "The Sacrifice".

Comparing the story, one notices in the Dutch story Bible, a paragraph showing Abraham's anguish which has not been translated.

And, when later on Abraham sighs: "O, mijn kind, mijn lieve jongen," the translation says only: "Poor boy". Did Plantinga think that Anne de Vries was too sentimental at times? I feel that sometimes exactly those little words and expressions that touch the heart or fill a person with a beautiful expectation are left out.

Sometimes little mistakes have slipped into the English version. About Naomi: "Daar wilde ze begraven zijn" (there she wanted to be buried) became "there she would be buried". When the Dutch reads: "De leeuwen deden Daniel geen kwaad," the English translation says, "Daniel closed the mouths of the lions".

But all these remarks are not meant to say that the English translation of the Story Bible is not good. On the contrary. On the whole, most of the book is translated very closely to the original. It certainly is not an adaptation. The short time in which everything was completed shows that Plantinga has a very good command of both the Dutch and the English language.

The English edition is divided into somewhat shorter chapters,

then the Dutch, each of which can be read at one time. In the index the referrals to the Bible passage are left out, which I find a regrettable omission.

The book is clearly printed and the binding seems to be strong enough to stand a lot of handling. It should, because this book will be enjoyed by old and young, only it is too bad that it is called a **Story Bible for Older Children**. Adults, too, should feel that it is a book for them. This book can also be recommended to teachers, evangelism workers and to those families who for the first time come into contact with the Bible.

Buy it and read it at your family devotions. "Let the book be a guide to Him, who is worthy to be known and loved by us all, who has loved us so inexpressibly." With these words Anne de Vries closed his own foreword.

We eagerly look forward to the appearance of the second volume and we wish Plantinga God's guidance in his work of translating.

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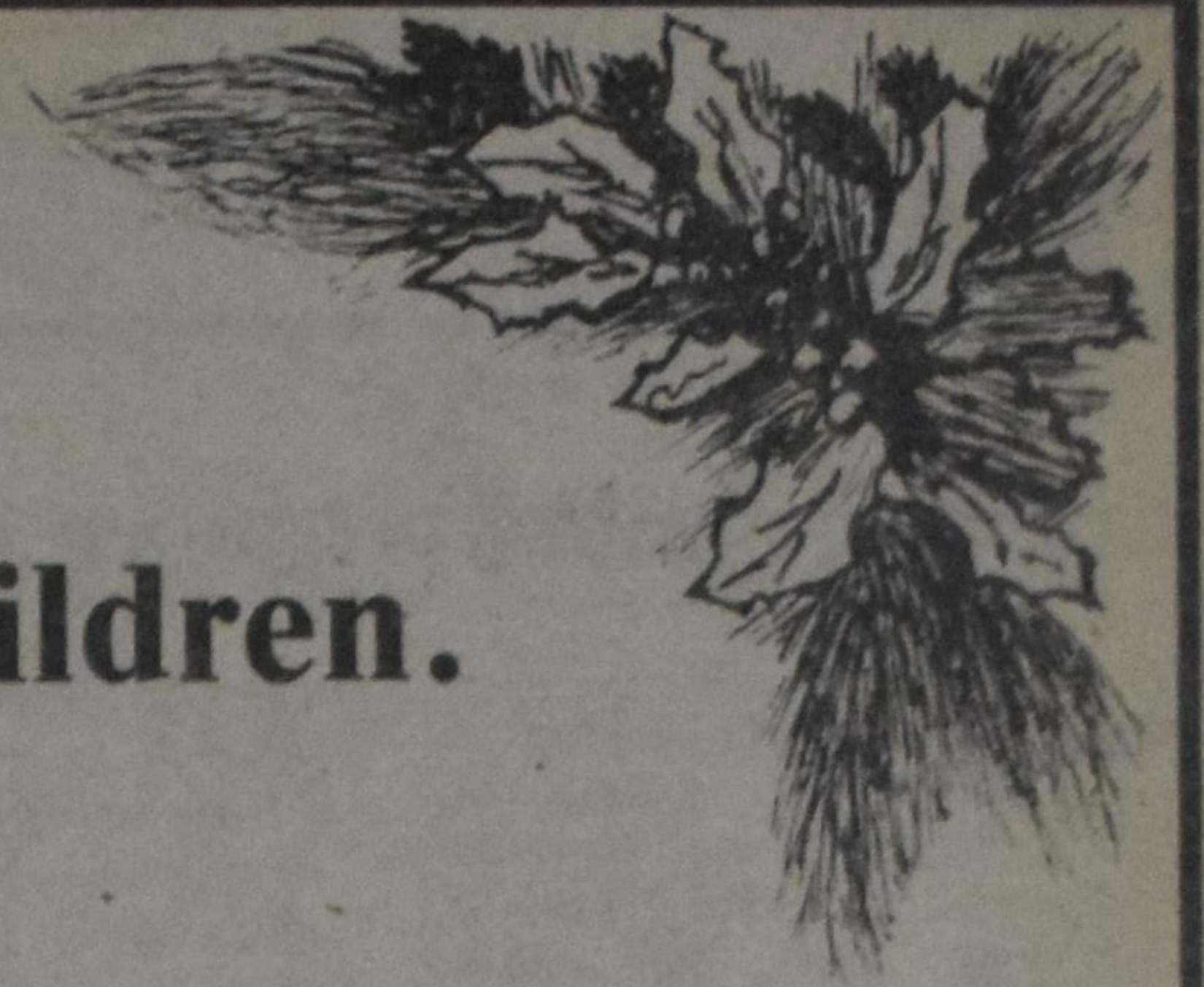
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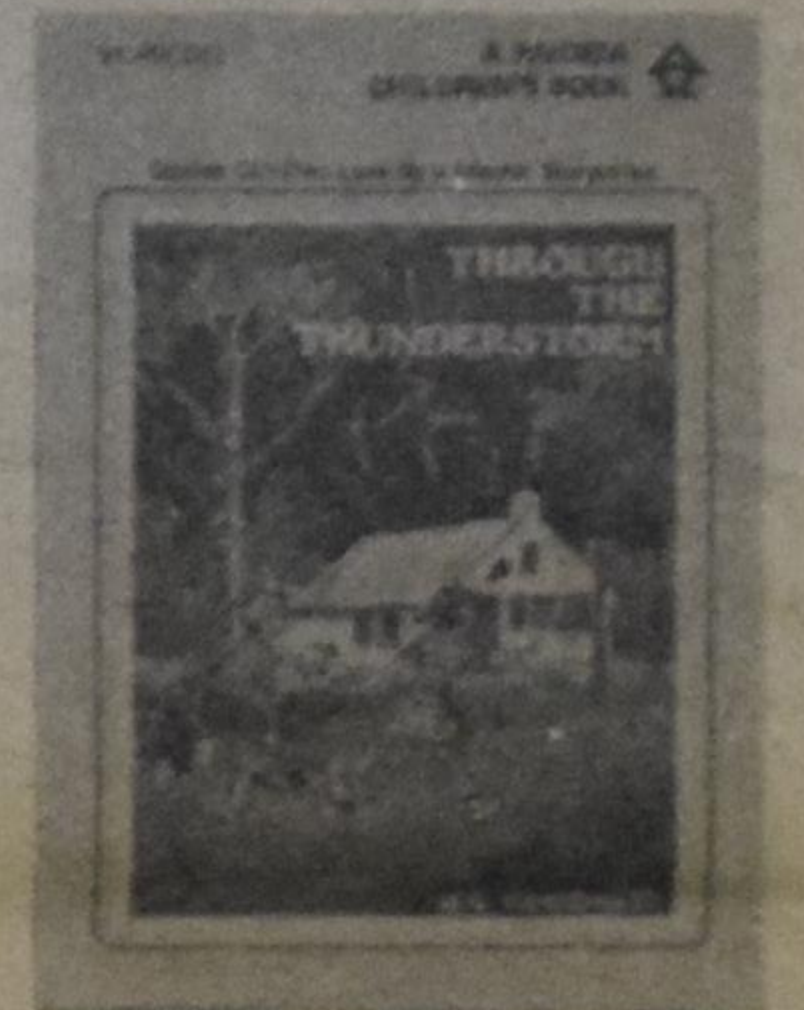
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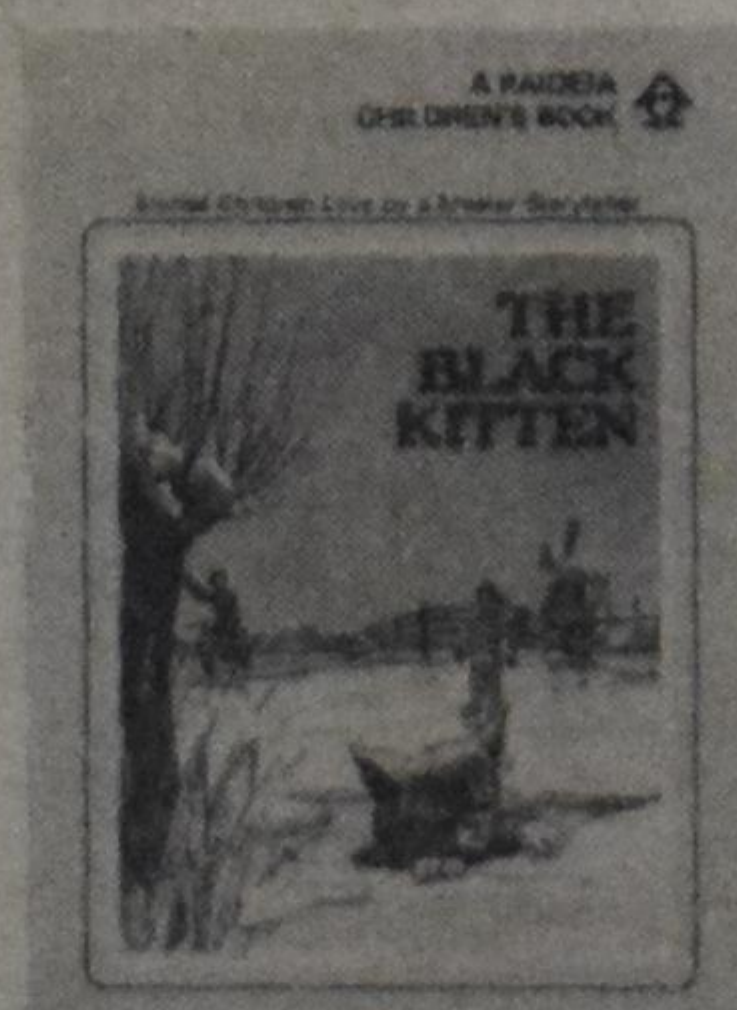
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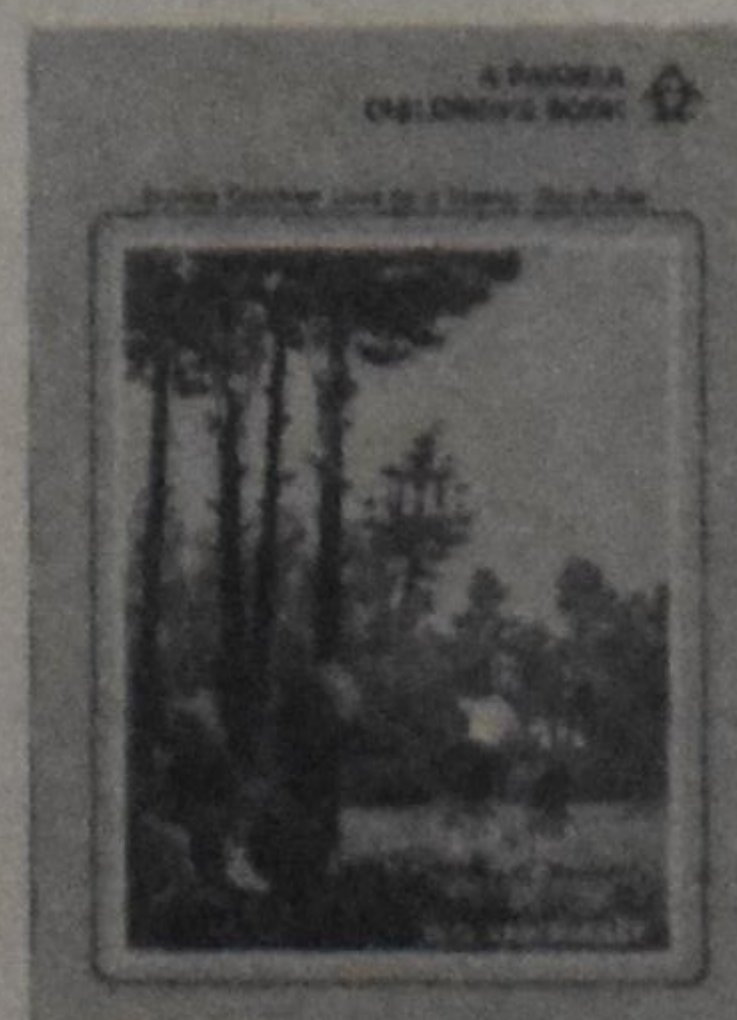
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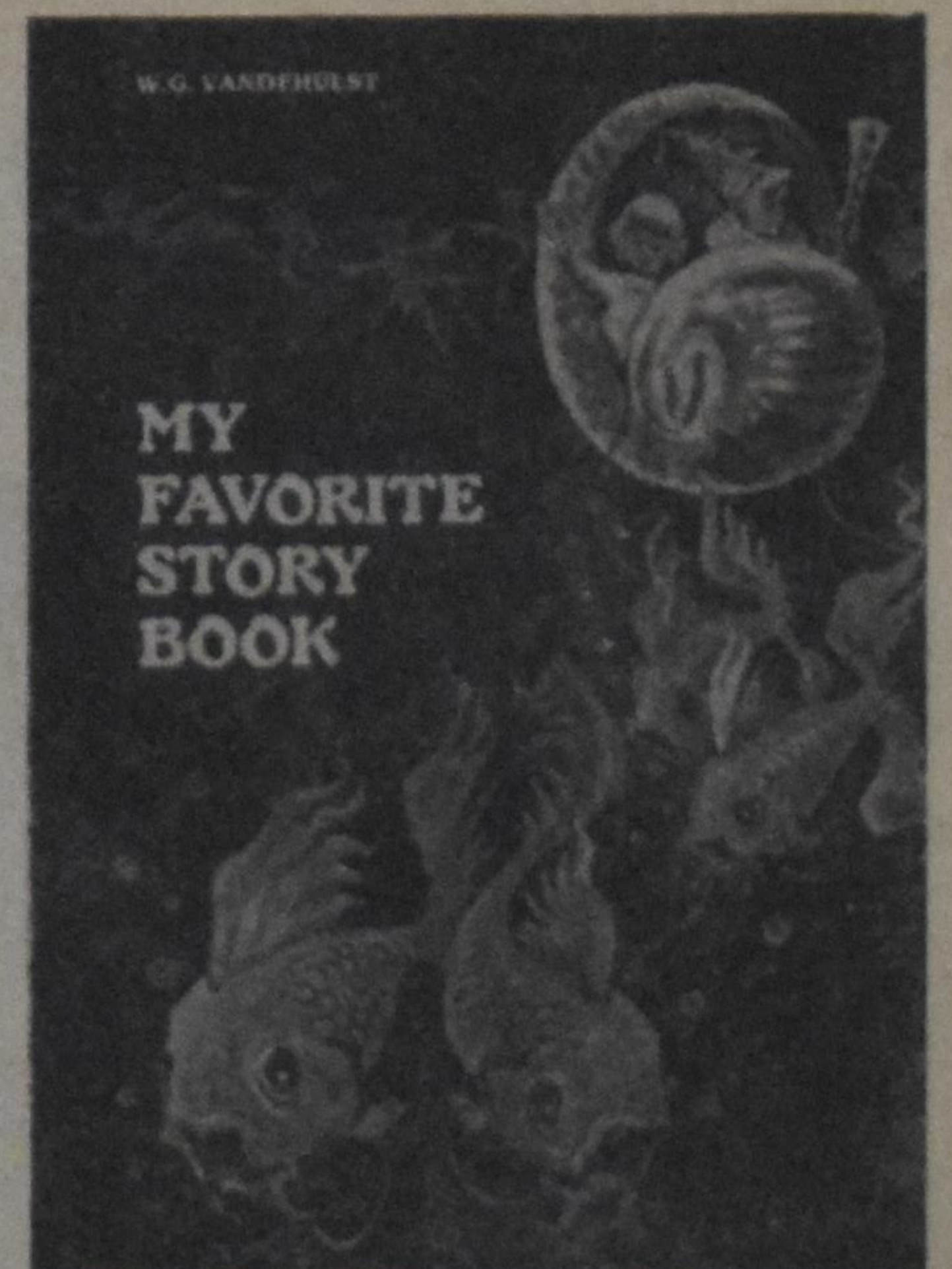
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